Hindu Religion Studies

Classes Nine and Ten

National Curriculum and Textbook Board, Bangladesh

Preface

The importance of formal education is diversified. The prime goal of modern education is not to impart knowledge only but to build a prosperous nation by developing skilled human resources. At the same time, education is the best means of developing a society free from superstitions and adheres to science and facts. To stand as a developed nation in the science and technology-driven world of the 21st century, we need to ensure quality education. A well-planned education is essential for enabling our new generation to face the challenges of the age and to motivate them with the strength of patriotism, values, and ethics. In this context, the government is determined to ensure education as per the demand of the age.

Education is the backbone of a nation and a curriculum provides the essence of formal education. Again, the most important tool for implementing a curriculum is the textbook. The National Curriculum 2012 has been adopted to achieve the goals of the National Education Policy 2010. In light of this, the National Curriculum and Textbook Board (NCTB) has been persistently working on developing, printing, and distributing quality textbooks. This organization also reviews and revises the curriculum, textbook, and assessment methods according to needs and realities.

Secondary education is a vital stage in our education system. This textbook is catered to the age, aptitude, and endless inquisitiveness of the students at this level, as well as to achieve the aims and objectives of the curriculum. It is believed that the book written and meticulously edited by experienced and skilled teachers and experts will be conducive to a joyful experience for the students. It is hoped that the book will play a significant role in promoting creative and aesthetic spirits among students along with subject knowledge and skills.

The Hindu Religion Studies Textbook of Secondary Level for Grade IX and X has been developed in light of the National Curriculum 2012. Special importance has been given to reflect the theoretical issues and provisions of Hinduism, the traditions and culture of this religion in the real-life practice of the students. Apart from this, the rituals of Hinduism, various biographies, anecdotes, avatars, lives, and sayings of great men and noble women described in Hinduism have been discussed in this book. It is hoped that all these will develop the moral qualities of the students such as honesty, generosity, devotion to duty, integrity, self-restraint, tolerance, respect for women, non-communalism, democratic values, patriotism, equality, and brotherhood.

It may be mentioned here that due to the changing situation in 2024 and as per the needs the textbook has been reviewed and revised for the academic year 2025. It is mentionable here that the last version of the textbook developed according to the curriculum 2012 has been taken as the basis. Meticulous attention has been paid to the textbook to make it more learner-friendly and error-free. However, any suggestions for further improvement of this book will be appreciated.

Finally, I would like to thank all of those who have contributed to the book as writers, editors, reviewers, illustrators and graphic designers.

October, 2024

Prof. Dr. A K M Reazul Hassan
Chairman
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CHAPTER ONE
CREATOR & CREATION

SECTION ONE: FORM OF CREATOR AND HIS WORSHIP

He who is the Heavenly God, is created by self. He is the origin of all power, and nobody is superior to him. He is the ultimate creator, and controller of this universe. He is considered in many ways in Sanatan or Hindu religion. He is entitled with many names like Brahama, Supreme soul, Soul, Ishwar, Vagvan etc.

We should remember and worship God with great esteem in our every work to satisfy Him and get his blessing. In this chapter, we are going to discuss the nature of the Creator, and His roles in maintaining discipline in His creation. This chapter also discusses gods and goddesses as the form of God's attributes and power, the concept and importance of praying to God and a verse or mantra (sacred hymns) about worshipping God.

After completing this chapter we will be able to

- explain the nature of the Creator as incorporeal *Brahma, Iswar, Bhagovan*, Soul and *Avatar*.
- scrutinize the relationship between the Creator and His creation and His roles in establishing regulation among His creations.
- elucidate the concept that gods and goddesses are the representations of *Ishwar* or God.
- explain God's corporeal and incorporial forms, notion of worshipping God and its importance.
- recite a *mantra* or *verse* and explain its meaning and lessons.
- set up firm belief in God and shall be motivated to pray to Him.
- practice worshipping God and recite praying mantra to Him.

Lesson 1 & 2: Characteristics of the Creator- *Brahma*, *Ishwar*, *Bhagoban* and *Avatar*:

In accordance with *Sanatan* religion or Hinduism, the Creator has been named as *Brahma, Ishwar, Bhagoban* and *Avatar.* These names have been ascertained observing His characteristics.

1.1 Brahma & Ishwara (or Ishwar)

Nature of the Creator as *Brahma*

The word *'Brahma'* refers to the "most extensive". *'Brihattat Brahma'* implies that there is none loftier than Him. He is the creator of everything, everything is dwelling in him and everything is extincted in him too. *Brahma* not only creates nature and universe, but also protects them with His divine power. *Brahma* is perpetual, holy, liberal, omniscient, luminous, incorporeal, omnipresent and almighty by nature. As *Brahma* is omnipresent, none can see Him. We know that *Brahma* is also named *Paramatma* (the Supreme Soul). When He resides in any animate object or living being as soul, He is called embodied soul. When soul dwells in Himself, He is entitled as the Supreme Soul.

Brahma is formless, doesn't have any of the primordial qualities of created beings and remains in immobile state. *Brahma* or the Supreme Soul doesn't have birth or death. He is self-born, infinite imperishable and eternal. *Brahma* has been titled as *'Omkar'*. *Omkar,* in short, is Om and its elaboration is A-U-M. This means Brahma is the creator, protector and destroyer.

Nature of the Creator as Ishwara

When *Brahma* rules the universe and living beings, He is named Ishwara or Ishwar. Ishwar a is also called *'Parameshwara'* or the Supreme God. He is the creator, protector and destroyer of this earth. He has boundless images. To the wise, He is *Brahma;* to a yogi, He is the Supreme Soul and to a devotee, he is *Bhagoban.*

In a *sloka* written in *Srimadvagvadgita*, it is said about *Ishwar* which is as follows:

Twmadideva purusha purana-
Stwmashya vishasya param nidhanam.
Bettasi bedyancha parancha dham
Twa totong vishyamangtarup. (11/38)

Meaning: *You are the Supreme Being, You are self-born soul, You are like the greatest shelter of the world, the only Lord. You are the lone worth-knowing and conversant. You are the only greatest place. Hey, endless form, You are extended in the whole universe.*

This sloka of Shreemadvagavadgita easily expresses the magnitude and power of God. By characteristic God is eternal, immense, He has no change. He is immortal. He is the initial means of earth. He is the director. He has no creator. He is autogenously created, means He is created by his own. He is ever, holy and supreme inviolate. He is the main factor of entire deeds. He is the decider of what we do. He is shapeless. However if necessary, He can take any shape as his power is eternal. God is present everywhere. According to Rigbeda, He is the supreme soul. He has thousands of hands, thousands of eyes and thousands of feet. These words show God's pervasion in all places. He is second to none. He is like light, He is presented in all.

1.2. Form of creator: *Bhagovan* and *Avatar*

Creator's Form as *Bhagovan*

According to the philosophy of Hindu religion wealth, heroism, fame, beauty, knowledge and stoicism are called *Bhaga*. Who has the full form of Bhaga is called Bhagovan. It is told in *Vishnupurana* that He who knows about the birth and death of *Bhutugana* (the material world), existence after death, arrival to this world and who has complete knowledge about material beings and illusions is Bhagovan. When God is imaginated and worshipped as the lord of these six qualities, he is called Bhagovan. (Shreemadvagavad Purana, (6/5/79). By nature Bhagoban is worthy and filled with endless beauty. He is witty, pleasant and also gracious. He compassionates his devotees in different ways. A devotee can get his desire fulfilled in Bhagovan. Bhagovan comes to a devotee taking any kind of image. He takes body like a creature in time and does religious austerities, meditation, prayer and enjoys all kinds of joy and sorrows. Again he delights everyone with His supernatural power by supernatural activities, or drinking liquid fire, or holding the Gobordhana hillock in one hand or punishing the miscreants, as well as by showing strict devotion and brings good luck to every one. Sometimes he assumes a simple body and comes to His devotees responding to their prayers. If necessary He bears the burden of His devotees. In a word when God favours the creatures, He is called Bhagovan.

Creator's form as Avatar :

In Hindu religion Avatar means when incorporeal God appears to the earth in a life or figurative image by his own will to perform particular purposes. All these Avatars are respected by all and filled with unearthly power. *Avatar* is a *Tatsama* or *Somaskrita* word which means God's alighting to the earth in a life form to perform some special purposes.

God descends to him earth in different forms to punish the evil, save the gentle and thus to save *Dharma* such as *Nrisingha, Rama, Shreekrishna* etc. are God's *Avatars*. For constant exercise of *Dharma* (religious practices) all the Avatars are very important and they all have been originated from the supreme soul or God.

It is said in *Shreemadvagavada Purana* that Lord Vishnu has come to the earth for many times as Avatar to perform different purposes. Lord Vishnu descended as Avatar for Nine times in different era. At the last period of Kali Yuga He will incarnates as the tenth Avatar in the form of Kalki.

Ten Avatars of *Vishnu* are

1. Mathsya
2. Kurma
3. Varaha
4. Nrisingha/Narasima
5. Vamana
6. Parsurama
7. Rama
8. Balrama
9. Buddha
10. Kalki

Kalki is the last of all *Avatars*. As the belief of Hindu religion, he will appear at the last Period of *Kali Yuga*.

Finally we can say that, creator is shapeless, and above any definable qualities. He is God when he rules the creators and the universe. He is shapeless but if necessary he can take figure. When God responds to the prayer of His devotees, come close to them, plays with them, then he is called *Bhagoban*. Again when God alights to the world to do good purpose in a form of creature, He is called Avatar. *Brahma,* Ishwar, *Bhagoban* are not different. They are different appearances of the same Almighty creator or *Brahma*.

Lesson 3: Relation between creature and creator and creator's role to establish sequence in creation

He loves his creation, maintains them, saves them from dangers, creates and destroys in times, and protects his creation from any kind of evil. He helps his creation keeping in the right path. God loves them who are honest. He shows them the path of development and always exists in them. He doesn't like dishonest persons and punishes them but He protects the honest. He stays in his creations. God exists in various guises inside his creatures. Thus there is aninseparable relation between the creator and creatures. As a creator, God dominates upon everthing

no matter living or non-living things. As the creatures cannot be imagined without creator, the creator cannot be realised without his creations.

The following texts discribe the roles of the creator in estabilising discipline among his creations.

1. The roles of God as a guardian

Nothing is created in this universe without a creator. The Sun, the Moon, the planets - everything in this universe has a creator. This creator is Vagaban. He is eternal and absolute. As the creator he is guiding and saving His creations, the birth and death of His creations are decided by Him.

He rewards His followers for their good deeds and punishes them for evil activities. Besides, it is God's act of discipline that prevents the planets from deorbiting. All these are happening directly by God's desire. God has three power-form (trinity/trimurti) for this universe: Brahma, Vishnu, and Shiva. God creates through Brahma; preserves and protects through Vishnu; and destroys through Shiva. This shows that the Creator has fixed his roles to ensure discipline in His creation.

2. The roles of God as an almighty

The God is a central controller with infinite power. He has many heads, countless eyes, and countless feet. He stays in all animals in the world. Millions of plants and satellites are rotating in this solar system. All of them – all the living and non-living elements are confined to this discipline. The cause and effect theory or logical deduction shows that there is only one God who has been controlling the universe through unbelievable discipline. Had there been many gods there could be separate traditions or laws from each of the God and that could create confusions or conflicts. Therefore, it's obvious that God has been playing his role as the central controller of this universe. According to many theologians, there is a cause in creating the universe. Earth is made up of soil, water, light, air which is created and controlled by an absolute power. It is impossible for anyone other than the creator or God to do that.

3. The roles of God in restraining the mischievous

Yoda yadahi dharmasya glanirvaboti bharata
Avyutthanomdharmoshya tadatmanang srijammaham || (4/7)

This sloka from the sacred Gita indicates that when religion is neglected in this world and irreligion increases God descends as a deity or avatar in this world. Then he subdues the mischievous with an iron hand.

4. The roles of God as an administrator

According to *Neyshastro* (Book of ethics) the result of good deeds is auspicious and the result of bad is inauspicious. Good and bad unconsciously stay in one's heart and an administrator is needed to direct this consciousness. God is omniscient. He makes good hearts happy, gives punishment to the mischievous and subdues everything. It is

impossible for any vigorous power without God to direct any soul and to ditermine the legal and illegal.

God stays in all hearts and conducts everybody. Thus God is superior to all. He's omniscient. He is the supreme commander, the causes of the world, as well as the creator and destroyer of everything.

5. The decider of birth and death, and provider of reward

According to Vedanta philosophy all living and non-living objects are created from and return back to the irresistible power Brahma, or God after death. Thus the Vedanta philosophy stresses that God is responsible for the birth and death of living beings. The concept of birth and death is adopted by God with a view to directing all living beings through certain rules and regulations and maintaining a kind of balance in all. He has created the heaven, and hell so that human beings are rewarded for their good and evil deeds respectively.

Lesson 4: The attributes and abilites of God: Deities

God is the creator, protector and destroyer of this universe. It means that He accomplishes three main deeds which are creation, preservatris and destruction. He is invisible but in need he appear in a visible form. The deities are the visible forms of God. God reveals his attributes and abilities through different from-*Brahma, Vishnu, Shiva , Durga, Saraswati* etc. They holds God's special attributes or abilities.

They all represent different power of the God. For example, Brahma is the deity of creation, Vishnu looks after us as a guardian, Saraswati is the deity of knowledge, Shiva is the deity of destruction, etc. We worship gods and goddesses individually or offer tributes to them, or pray to them with a view to achieving their qualities or powers or being blessed by them.

It is said earlier that God or *Bhagoban* is mainly endowed with six qualities - Majesty, Heroism, Fame, Beauty, Knowledge and Stoicism.

The deities are not absolute God but they are endowed with different virtues of God because they are holding one or more qualities or power of God. For this reason different deities are being adored or worshiped through which the deities are pleased and grant the desired things to the worshippers.

So *'Brahma' 'Vishnu' 'Shiva' 'Durga'* and *'Kali'* etc. are the sakara (with some shape) forms of one God. Some divine qualities and powers of several deities are described below.

Brahma: God creates in the form of Brahma. He has created the universe and every thing of this universe. Besides 'Brahma' is deity of *Drama* and architecture. He works for wellfare.

Vishnu: He is the deity of preserver and nurser of creation. Vishnu looks after everything in this world and protect them. Even if any deities fall in danger, Vishnu rescues them. He appears in the earth in different forms to kill wicked and preserve the pious. Remembrance of Vishnu removes sins, purifies the heart and peace comes to mind.

Shiva or Maheshwara : He is the deity of destruction. He destroys to maintain equality. Besides, he saves the deities from danger and destroys the devils in need. He is an expert in art of heeling and dancing. He is called *'Natorajan'* for his expertise in drama and dance.

Devi Durga: *Devi Durga* is a form of power of God. Divine Mother *'Mahamaya'* has manifested as different deities. For example- *Durga, Kali, Jagaddhatri, Kattayani,* etc. *Devi Durga* is the source of immense power that is related to creating the universe and preserving it from destruction. *Devi Durga* is worshipped as a great power of this universe.

Devi Kali: *Devi Kali* is the source of eternal power and strength. As she destroyes the evil and injustice, she gives us fulfillment of desire and assurance of safety in the form of an affectionate mother.

Lakshmi: *Lakshmi* is the goddess of good luck, riches, wealth, and beauty. She gives us assets.

Saraswati: *Saraswati* is the goddess of knowledge, art and culture. By worshipping Saraswati, we can achieve the power of knowledge.

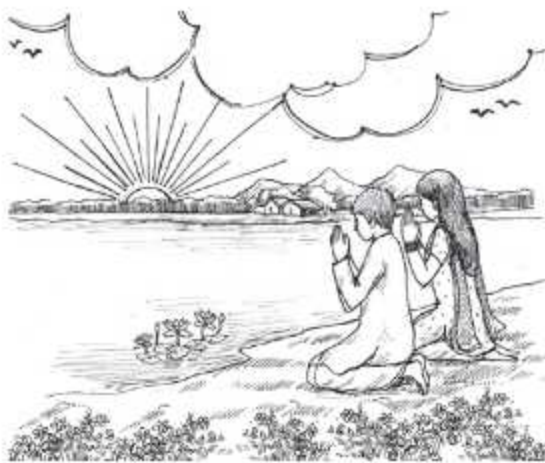
Ganesha: He is the deity of prosperity and fruitfulness. *Ganesha* is worshiped as *'Siddhidata '* in any auspicious work or in the sector of trade and commerce.

Kartika: *Kartika* is the deity of war. He is the commander of deities. He teaches us to become aware against injustice, outrage and evil. *Kartika* is worshiped for gaining ideal and beautiful child.

Shitala: She is the goddess of disease-prevention and peace. She is also called the goddess of hygiene and cleanliness. By worshipping *Shitala*, we become aware of hygiene and cleanliness. She prevents epidemics and saves the animal world from diseases.

Lesson 5: Prayer

Concept of prayer

Bhagoban is at the root of Hindu Religion. *'Dharamamulo hi Bhagoban, Sarababadomoyo Hari.'* God exists. He is the one and only. He exists in the soul of all creatures. He creates everything. So God is the main source of religion. God has created us. He brings us up. He is almighty. Our well and woe depend on Him. So we pray to God for our fortune. We admire Him. The process of admiring God is called upasana or prayer. The literal meaning of prayer is staying close to God.

The heart of a real religious minded person always aspires for God's benovelence or closeness.There are many ways to get it. According to Hindu religion, getting close to God is the only way to gain great satisfaction and Salvation. In the sacred scripture of Veda, there are many ways to have vicinity of God. Prayer is one of those ways.

Types of prayer:

There are two kinds of prayer. They are –

a. *Sakara* upasana or prayer with an symbol

b. *Nirakara* upasana or prayaer without any symbol

Prayer with an symbol: This type of prayer is offered for the idols of deities *(Brahma, Visnu, Saraswati, Lakshmi, Manasa* etc.*)*. Prayer with an image or form is known as *Saguna upasona* or *Bhaktiyoga*. Here God is present with his excellence in some form. Here he is present in the form of an idol.

Formless prayer: The word formless means having no figure or form. Actually this kind of prayer is done through meditation. *Gyanyoga* is a kind of formless prayer. This prayer is not done at any image of God. Formless God remains invisible but he can be felt and worshipped.

Some followers of Hindu religion worship God with form, and some without any form. Regarding this, Lord Krishna has mentioned in the *Srimadbhagavad Gita*:

"Je jatha mang, prapadyonte tang stathaiba bhajamjmaham.

Momo bartanubartante manushya partha Sarbasho." (4/11)

It means, I become compassionate to them depending on the way they worship me. Humans follow my path in different means. The deities are various forms of one God. So, in Hindu religion assembly of many in one or evolution of one in many has been occured.

Methods of prayer

There are many methods of prayer. Among them worshiping *Yogasadhana, Tantrasadhana* are notable. Moreover, reciting Vedic hymns, prayer recitation, offering flowers in devotion, devotional songs, and glorification of God or deties are methods of prayer too. Internal devotion, obedience, love to God are expressed through these apparent activities. For prayer and worship there are many hymns or Slokas in scriptures. Prayer to or worshipping of God is done by reciting them.

Necessities of prayer

1. **To purify heart:** The prayer of God purifies our heart and creates sweet feelings.
2. **To enhance strength of mind:** Prayer increases strength of mind, refines emotions, elevates and controls them.
3. **To create the presence of God in the hearts of devotees:** Prayer makes the opportunity for devotees to stay close to God and creates strong perception about religious matters.
4. **To develop mental state:** Prayer improves our mental state, removes crookedness of mind. Refining our mind leads to the path of the truth. Prayer dispels appetite, thirst, egoism, or malice of mind.
5. **To get devotee and God face to face:** Through prayer a devotee feels his God and observes him with his own eyes with deep love.

6. **To have Moksha (pronounced as Mokkha) :** Moksha means eterna emancipation. Soul migrates from one body to another. But by means of virtue, transmigration stops. Then soul does not go to another body. Soul merges with the Supreme Soul. Then, there is no re-birth . It is called Moksha or gaining Moksha. The main pursuit of prayer is to get connected with God and finally to have Moksha.

Lesson 6: A hymn or sloka of prayer to God, its meaning, and teaching a hymn of prayer:

Jasmat porong naparmasti kinchid
Jasmannanio na jayohasti kinchit.
Brikkha iba stabdho dibi tishthatyek
Stenedang purnang purushen sarbam || (Shwetashwatar Upanishad 3/9)

Explanation: This universe is surrounded by Him. Compared to Him nobody or nothing can be better or more mischievous. Nobody or nothing is larger or smaller than Him. He is the ultimate soul and is vivacious in own magnificence like an unmovable tree.

Learning from this prayer

What we can learn from this sloka is - nothing is better than Brahma. He creates everything and He stays in His creation in this universe by His own competency. There is none second to Him in this world. It implies that God is one and only one. We should always pray in the name of God, recite mantra or sloka meant for Him everyday so that God's greatfulness always lies in our mind.

Prayer *Mantra*:

Keshaba klesharana Narayana Janardana.
Govinda Paramananda Mang Samuddhar Madhava ||

Meaning: Hey Keshaba, hey remover of sorrows, hey Narayana, hey Janardana, hey Govinda- Paramananda, hey Madhava please save me.

Learning from this Mantra:

Shree Krishna represents Lord *Vishnu*. He has many grace for the welfare of mankind and this universe. He subdues the wicket to established justice, religion and peace. He has many names- *Keshoba, Narayana, Janardana, Govinda, Madhova* etc. He is always delightful; he is never carried away during the time of pleasure or sadness. This is why he is *Paramananda*. He takes away miseries fron our life. It means-he removes our sadness. We the human beings, consciously or unconsciously commit mistakes by which we commit sin. So we should pray to him for saving us by forgiving our past. We can also learn from this *mantra* that human beings have to pray to God to get relief from their sin.

Exercise

Multiple choice questions:

01. Which Avatar will come at the end of Koliyuga?

a) Kurmo　　b) Boraho

c) Bamon　　d) Kolki

02. Who are the bodily representation of God?

a) *Muni-Rishi*　　b) *Deities*

c) *Yogi-Sannasi*　　d) *Sadhok-Sadhika*

03. Who is the deity to prevent diseases?

a) Lakshmi　　b) Durga

c) Kali　　d) Shitala

04. Supreme soul (*Poromatma*) never dies, because supreme soul is-

i) everlasting

ii) imperisible, eternal.

iii) is not born from any source.

Which one is correct?

a) i, ii　　b) i, iii

c) ii, iii　　d) i, ii, iii

Read the passage given below and answer questions no 5 and 6.

Mrs. Sumita remains absorbed in meditation every day in the morning and in the evening leaving the hope of result of her work. This is how she prays to God. She does this for salvation.

05. Which kind of worship does Mrs. Sumita do?

a) Sakara or corporeal　　b) Nirakara or incorporeal

c) Lustful　　d) Assembled

06. For praying everyday Mrs. Sumita's

i) mind will be fresh and innocent.

ii) strengths of mind will increase.

iii) desire to get the close to the God will come true.

Which one is correct?

a) i b) i,ii

c) ii, iii d) i, ii, iii.

Creative Question:

A conversation between Shuvro and his mother:

Shuvro: Mom, why does night come after day and days come after night? Why did my grandfather die?

Mother: It is a rule of this universe. And there is a creator behind this rule. We call him God.

Shuvro: Mom, who is God? *Brahma, Shiva* on *Vishnu*?

Mother: All these are different forms of God and they are the reflection of God's corporeal from, which we call deities. This is why, we adore different deities.

Questions:-

a) Which is the last avatar of Vishnu?

b) What do you mean by 'prayer'?

c) Which role of God is indicated by the reply of Shuvro's mother to Shuvoro's question in the given passage? Explain it according to your reading text?

d) Explain the last comment of Shurbo's mother-``They are the reflections of God's corporeal from"

CHAPTER ONE

SECTION TWO: CREATOR, CREATION AND SERVICE

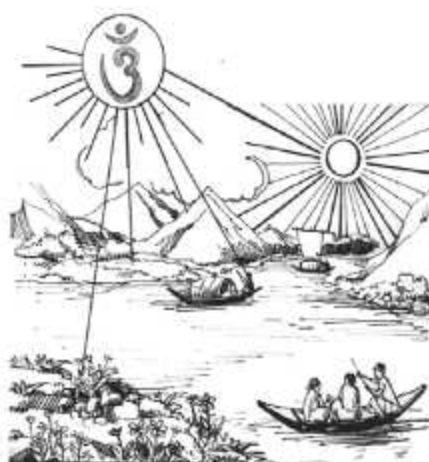
The previous lesson discussed briefly the form of Creator and the ways of His prayer. This chapter focuses Creator, His creation and service towards humanity. God has created everything. He is the controller of everything. He is one and only. He has no beginning, no end. He can't be seen with our plain eyes. He is incorporeal. He stays in the creatures as soul. That's why, by serving the creature, we can serve God. In this chapter, we will discuss precisely about God, who is the root of all creatures and the existence of God in the creatures as soul along with a verse and a poem related to this. The chapter also discusses how to serve creatures as God.

At the end of this chapter we will be able to

- explain God is the root of all creation.
- how God stays in all creatures as soul.
- explain the meaning and learning point of a verse from scriptures about the existence of God in all creatures and universe.
- explain what to learn from a lyric which is related to the existence of God as the root of all creatures.
- describe the importance of serving creatures as God.
- perceive the existence of God in all creatures and nature and will be motivated to serve the creature and proteet the environment.

Lesson 1: GOD IS THE ROOT OF ALL CREATURES:

This universe is the combination of the deep blue sky, earth and nature. The moon, the sun, planets and the stars are shining in the endless eternal sky. There are seas, oceans, rivers, trees, light, air and animals in this earth that altogether make this universe. At the beginning there was no existence of this univeise. It was all dark then. Gradually light, and water were created, the earth was created. Eventually came the vegetation, small creatures, animal world, mankind etc. one

after another. God is in the root of all creatures. The Gita says that He is the supreme soul and the only shelter. God is in the root of creating all creatures in this universe. Again, He lies in the animal body in the form of soul and controls us. He is the life in life, in the living being, everlasting nucleous of the living word or ceeation. The life which is in the body of the creature is a part of the supreme soul. The body of the creature is immovable and dead without soul. He is the reason of the birth and death of all creatures. Let the matter be explained. When God enters into the animal body in the form of soul, animal body gets consciousness then and becomes movable and active. The number of days God stays in the body of creature in the form of soul that is his span of life or it can be suid that the creature lives for that period. When God leaves the body of the creature, it comes to an end through death. That's why it is said that only God is the cause of our birth and death. He is the controller of our thought, sensibility and all endeavors.

God has created the earth and nature which is filled with endless beauty and wealth. There shines varities of flowers, and fruits in this nature. The beauty of nature is the beauty of God. God is also the root of creating such beauty.

Lesson 2: GOD AS THE SOUL

God or Creator is the almighty. Hindus call the Him Brahma, Ishwara and Vagobana. God is Brahma to the sage, Supreme Soul to the ascetic and Vagbana to the devotees. God stays in the creature in the form of soul. When the Supreme Soul/God stays in the creature, he bears the form of animal soul. Soul is everlasting and incorporeal. Soul has no birth and death. One Supreme Soul stays in the body of many creature in the form of soul. Animal body has destruction but soul has no destruction because living soul is a part of the Supreme Soul. There exist all qualities of the Supreme Soul in the living soul. That's why the Soul of the creature is birthless, deathless, and eternal. Vagoban Shree Krishna has said in Srimadvagabad Gita that 'Soul has no birth and it does not die.' Soul exists forever. It is free from birth and death. It is constant, perpetual and eternal. When the body loses its existence. Soul does not get destroyed (Gita- 2/20).

It is written in the Shreemadbhagobad Gita -

"Basangsi jirnani jotha bihay
Nobani grihnati noroh poroni,
Totha shorirani bihay jirna nonnani
songjati nobani dehi." (Gita 2/22)

That means, as man leaves old clothes and wears new clothes, soul also leaves old body and enters into a new body. This alteration of Soul's abode is called birth and death. There is a close tie between body and soul. Soul's expedition starts with the body where it takes shelter. Again, having soul, body is gets reffeshened. Without body soul is inactive and without soul body is inert. As there is no soul in inert substance, it is motionless, lifeless and inactive. Soul is free from birth and death. It is known from the statements of Sree Krishna in the Gita- soul is devoid of birth and death, it is eternal and ever fresh though it is old.

Lesson: 3 : A spiritual *mantra* (sloka) regarding God's staying as Soul in life and Poet Rajanikanta Sen's lyric poem about God's presence:

It is said in the *Shreemadbhagobad* Gita -

"Ahamatma gurakesh sorbobhutashoysthito:
Ahamadischo modhoncho bhutanomonto ebo cho." (10/20)

Explanation: Hey Arjuna! I am the soul situated at everyone's heart and I stay at the beginning -middle-end of all spirit.

Learning: Here 'beginning' means the origin of living world, 'middle' indicates the maintenance of life and 'end' refers to the death of life. God is residing in life in the form of soul. Realizing these words, we should believe in God and should love and take care of creatures as a part of God. We can learn a precept through the mentioned mantra (sloka):

Acho anala oniley cario navonile
Bhudhar salile gahone
Acho bitopo lotay jalader gayey
Shoshi tarokay tapone

Explanation: This is a part of Rajanikanta Sen's lyric poem. It is about God's presence at the root of everything. God resides in His creation and beauty. In this lyric's part, Rajanikanta Sen has expressed that universal spirit and formless God is in fire, wind and everlasting blue sky. This means -the power of burning belongs to God. Wind is also God's creation. God's power is in the root of its motion. God also resides as blue beauty in the sky over our head. In the same way, God's existence can be found in the solidity, height and silence of earth supporting mountains. God exists in the deep down of water. God exists in creepers, in the moon, in the sun and in the clouds too. They all are His creation. He exists in His creation. Rajanikanta Sen's expression in this poem is that the existence of God is at the root of everything. He created His creatures with His majesty and beauty. Everything is pretty because of God's beauty. Everything is powerful with His power.

Lesson 4 : Serving Life in the Sense of God

In general words, 'service' means nursing. For example, service towards guests, service towards living beings, and service towards God etc. The benevolent work which is done by the help of body and soul for the satisfaction of others is called service. Service towards living being means the nursing, preserving and multiplying of life. Besides with intellect, giving advice, showing sympathy and standing beside are also some ways of service. Why shall we serve life? We know, God exists in life as embodied soul. So serving any living being is serving God.

Service toward living being is considered as an important part of Hindu Religion. ***'Jatro Jiba: Tatro Shiva'*** It means - where there is life, there is *Shiva*. Here *Shiva* indicates God.

Swami Vivekananda said,

> *"Where are you seeking for God leaving different forms in front?*
> *The man, who loves living beings, serves God."*

The significance of this is that God exists in front of us in different forms especially in life-forms. So there is no need of seeking for God. The man, who loves life, serves God by serving life. For that, in Hindu religion life is said to be served in the sense of God or Brahma because serving life means serving God.

So, serving life in the sense of God is one of the characteristics and moral side of Hindu Religion. In Hindu Religion, tree is a life. God exists in tree as soul. That is why, offering service toward a tree and taking care of it is given more importance in Hindu Religion from the remote past. When we finish eating, we leave a certain portion of our food. This is done for other animals. This is also a kind of serving others.

There are many service centers and welfare trust established among the believers of Hindi religion to serve people. They are offering service in different ways.

God exists in all living beings as *prana* (life). So, we will serve all living beings without any discrimination.

Exercise

Multiple choices:

01. "*Atma* is unborn and undead, inspite of being old it is ever new " – who told?

    a) Shree Chitannya Dev b) Shree Bijoy Krishna

    c) Shree Krishna d) Shree Ramakrishna

02. Which name is common for God to the devotees?

a) Brahma b) Vishnu

c) God d) Paramatma

03. The main reason to love living beings is -

i) where is Jib (creatures) there is Shiva ii) God is satisfied

iii) it brings worldly benefit

Which question is right?

a) i and ii b) i , iii

c) ii, iii d) i, ii, and iii

Read the passage and answer the question number 4 and 5.

Everyday Mr. Atindro gives some rice to his pet dog in the lunch. As a result, it becomes his fan.

4. In the behavior of Mr. Atindro, which feature of Hindui religion is represented ?

a) Love to animals b) Welfare

c) Irresponsibility d) Giving food

5. It is possible for, Mr. Atindro to love God, because he belives in God.

i) God is the root of all creations ii) God is the controller of the universe

iii) God lives inside living things as *atma* or soul

Which question is right?

a) i and ii b) i and iii

c) ii and iii d) i, ii, and iii

Creative question:

Maumita's grandmother died when her sister was seven days old. After losing her favorite grandmother, she became alone. She shared her sorrows to her mother and her mother made her understand about the teachings of soul in living being from Hindu religious books. After realization, Moumita bows her head towards God with deep respect.

a. What is originated from Brahma?

b. Why is God called the ancient power?

c. In the above passage Moumita's mother explained the teachings of religion from Sacred Scripture's. What book was that? Explain it from your own understanding.

d. Describe the realization of Moumita from your studied subject.

SECOND CHAPTER

FAITH, ORIGIN AND MANIFESTATION OF HINDUISM

SECTION ONE: FAITH IN HINDUISM

Hindu religion or Hinduism is full of holy rituals and profound beliefs. The foundation of these beliefs is the trust on God or *Ishwara*. God is omnipotent, omniscient, and omnipresent. He is one and only. He is unique. He has no shape but if necessary, He can take any shape as He desires. For example, the *avatars*. They are different incarnations of God. There are different kinds of rituals and celebrations (Puja) to offer our respects to them.

We know, deities (gods and goddesses) are the embodiment of God's different power or qualities. They as well as all the *avatars* are expressive of the supreme Lord's power. It is God who descends to this earth as taking the shapes of *avatars*. The devotees earn blessings or grace from the God by worshipping these deities or avatars.

Hindu religion has four *asrama* (আশ্রম) or stages of life e.g. *Brahmacharya* (ব্রহ্মচর্য), the period of studentship; *Garhastha* (গার্হস্থ্য), the stage of the householders; *Vanaprastha* (বানপ্রস্থ), the stage of the forest-dweller or hermit; and *Sannyasa* (সন্যাস), the life of renunciation or asceticism to make life meaningful and perfect. It is believed that if any human being performs any one of the *Karma Yoga*, *Gyan Yoga*, and *Bhakti Yoga* sincerely, she or he will have salvation. The followers of Hindu religion can make their life successful and gorgeous by knowing and practising these *asrama*.

This chapter focuses monotheism, *avatarism* (ideas of incarnation), *asrama, yoga* (যোগ) as well as *Karma Yoga* (কর্মযোগ), *Gyana Yoga* (জ্ঞানযোগ), and *Bhakti Yoga* (ভক্তিযোগ) from the beliefs of Hinduism.

By the end of this chapter we will be able to

- explain the concept of monotheism as the basic concept of Hinduism
- explain the concept of God's incarnation or *avatarism*
- explain how gods and goddesses are the representations of the same *Brahma* (ব্রহ্ম) or God or how Hinduism is based on monotheist idea.

- tell about *asrama- Brahmacharya, Garhastha, Banaprastha, Sannyasa*
- explain the concept of *yoga*
- narrate Karma Yoga, Gyan Yoga, and Bhakti Yoga
- realise the essence of religion and be inspired to practise religious directions.

Lesson 1 : Monotheism

The ceremonies and rituals of Hindu religion shows – as it is based on the philosophy of monotheism, it has the provision of worshipping several gods, goddesses, and avatars. Question may arise – are the followers of Hindu religion pantheist? The scriptures of hindu religion answer this question.

In Veda and Upanishad it is stated that God is only one. He is not more than one. This belief in one God is called monothism. One of the aspects of Hinduisn is the adoration for the deities. All the deities are the incerntion of God's power.

In *Rigveda, Indra, Agni, Bayu, Usha* etc. deities are adored. Although they bear different kinds of power, all these are centered to God. After realizing these, monks have stated in Rigveda that the truth is one, the supremacy is expressed in different ways.

So, truth is one, scholars describe it in different ways. *Brahmmo* is sole and unique. There is none but *Ishwar* in this Universe. There is a creator to preserve and to give shelter to universe.

So, Avatar and deities are expressed by supreme Ishwar with His different Virtue and power. Here is a fact whatever the devotees acquire success though worship is a figure out of Inhalers blending. There are a combination sprit of Brama and washing of deicing in Tagove Sree Ram Krishna multi deviational devotion. Figured Kali is as same as unfigured Bramna. Who is Kali, is Bramma.

We can see, though many deities are worshiped in Hindus religion, basically Suprime sole Ishwar is worshiped through these religious activities. So, Avatar and deities are the same as Ishwara is sole and unique. The belief is said "Absorbed" So, Absorbed is a belief of Hindu Religion and Hindus are the follower of "Absorbed"

Lesson 2 & 3 : Avatarism (অবতারবাদ)

Hindu religion has complete faith on avatarism. The word avatar means someone who descends from a superior place. The creator has given us the opportunities of practising religion. Religion has infinite qualities. One who serves religion, religion saves him/her. This is why, it is said *"dhormo rakkhati rokkhito"*.

However, every now and then negligence to religion is noticed among human beings. It causes sufferings for the pious people. The misdeeds of the miscreants pollute the society. In this situation, God or Bhagaban descends to this world having a bodily shape. This bodily shape or incarnation of God is called *avatar*. The philosophical interpretations of anything related to avatar are known as *avatarism*.

The missions of the avatars are to destroy the miscreants, lessen the sufferings of the pious, and establish the rules of the religion. The inception of avatarism is marked from the *pouranic yuge* (ancient time). It is true that the all-powerful Ishwar (God) appears to this world having physical forms but that does not counterfeit the perception of his infinite power.

God or Ishwar is a conscious spirit. He incarnates sensibility. He can stay in and without any limit. Therefore when any avatar appears to this world, he seems to be limited in bodily shape, but his spiritual power remains intact. Though he appears in a bodily shape, he and the world are inseparable. In fact, Brahma is one and His bodily shape is just one of his wishful games.

There are three kinds of avatars – gunavatar, lilavatar, and abeshavatar. With a view to creating, sustaining, and destroying the evil the supreme God appears as Brahma, Vishnu, and Moheshwara. They are called parameshwara gunavatar. Again when appearing as

living beings like Matsya, Kurma, Baraha etc. they do different activities, they deed are called lilavatar. Avatars like Sree Chiatanya, Shree Ramkrishna are influenced by the power of knowledge of the supreme God. And so they are called abeshavatar. Lord Vishnu has ten incarnations. They are – Matsya, Kurma, Baraha, Nrisingha, Bamana, Porshurama, Rama (Shree Ram Chnadra), Balarama, Buddha, and Kalki.

It is known from the stories of the Purana, when Veda plunged into water as a consequence of a huge natural disaster, Vagaban Vishnu recued it assuming the image of Matsya. Afterwards when the earth plunged into water, Bhagaban saved the earth as Kurma holding the earth on the back. Again when the earth was inundated in water Bhagaban rescued it as Baraha holding it by the teeth. He killed the brutal demon king, Hiranyakoshipu appearing as Nrishingha and saved his devotee, Proholad. Bhagaban destroyed the pride of the King Boli taking a bamana figure. When the earth was repressed by the mighty khatriyas, Bhagaban eliminated them 21 times from this earth appearing as Parshuram. He destroyed the oppressor King Ravana appearing as Shree Ram Chnadra. He ploughed the rough earth to fill it with the most beautiful and pleasant things as Haladara Balarama. He also resists everything unjust. Appearing as Buddha, He preaches non-violence, equity, amity, kindness and tries to motivate others to be guided by them. By the end of the Kaliyuga when disbeliefs will surpass beliefs or religion, then Lord Vishnu will appear again as Kalki avatar to reestablish religious faiths and the truth. The number of avatar is difficult to calculate. Srimadvagabad Purana says – avatars are innumerable. Here we learn about ten avatars.

Bhagaban Sri Krishna is not included among these ten avatars. He himself is Bhagaban. This is why, he is called Mahaavatari. All these ten avatars reveal his power. This philosophy is revealed in Gitagobinda, where praising Sri Krishna poet Joydev says-

You recollected the Veda,
hold the weight of the universe
the then kept with you ten head,
freed it from the injustice of the demons
destroyed the pride or Boli
saved the world from the oppressive Kshatria
beautified the unconquered ten handed
Beautification of the world through ploughing
provided love in open heart
you will come again to perish the miscreants
ten figured Krishna, accept my offerings.

Thus, Matsya, Kurma, Bamana, and other avatars are parts of Bhagaban. And Shree Krishna is the complete incarnation of Bhagaban. God Himself appeared to this earth as Shree Krishna. So it is said in the Srimadvagabad Gita – *"Krishnastu Bhagaban swayam"* meaning Shree Krishna Himself is the God.

It is beyond human capacity to have any complete ideas about God. However, we can have some ideas about Him from the avatars. God is the almighty. He is omnipresent and omniscient. Taking a bodily shape through the avatars God expresses how He is infinite within a limited shape. This is why, the avatars are the free will agents of the God Himself. For the same reasons, the Hindus respect the avatars considering them as their shelter in terms of spiritual beliefs.

So it is clear, gods and goddesses or avatars are the representations or incarnations of the same God. Thus Hinduism believes in monotheism.

Lesson 4 & 5 : Chaturasrama (four phases of life)

Hinduism marks two aspects of life: worldly aspect and spiritual aspect. The worldly activities ultimately aim at the spiritual development of a person. According to Hinduism, religion is that very aspect of life which leads us to worldly development and ultimate wellbeing. The sages (Fwl) in Hinduism emphasises on success in life through flourishment.

Normally, human life expectancy is 100 years. This time is divided in four phases. Every phase lasts for on an avarage 25 years. First 25 years is called Brammhacharya Ashrama. Second 25 years is called Garhasthya Ashrama. Third 25 years is called Banprasthya Ashrama and the last 25 years is called Sannyash Ashrama.

1. Brammhacharya Ashrama: (ব্রহ্মচর্য আশ্রম)

Every Asrama has specific duties and responsibilities. When a human being is just five years old, she/he has to begin Brahmacharya going to gurugriho (guru's place). She/he has to study under the tutelage of a guru after proper initiation. This is Brahmacharya asrama. Here one studies religious scriptures, and practises self-control, diligence, and discipline under the guidance of a guru. When the learning is complete, as per the instructions of the Guru the disciple returns home to begin the next phase – *garhasthya* life.

After finishing education he returns his home by the order of preceptor and enters Garhasthya life.

2. Garhasthya Ashrama:

In *Garhasthya Ashrama,* it is a part of religion to be parents. Having children through marriage and taking care of them in family life, five types of *Yaggya* have to be practiced. These are: *Pritiyagya/Pritiyajna* (প্রীতিযজ্ঞ), *Deboyagya/Deboyajna* (দেবযজ্ঞ), *Vutoyagya/ Vutoyajna* (ভূতযজ্ঞ), *Nriyagya/Niryajna* (নৃযজ্ঞ), and *Rishiyagya/ Rishiyajna* (ঋষিযজ্ঞ). Human beings come to this world through their parents. Under the care of parents they grow up. Showing respect, devotion towards parents and taking care of them are the duties of children. By doing these duties, a child completes Pitriyaggya.

We accept gifts of the nature for our everyday life. Bhagaban himself is the source of this gifts. Bhagaban reveals His greatness through nature. This is why, when human beings use any natural gifts, they offer what they use to nature and God with full gratitude. This is called *daibayagya/daibayajna*. *Vutayagya/Vutayajna* refers to offering foods and care for birds and other animals. Service towards guests are called *Nriyagya/Nriyajna*. The initiative to gain knowledge and morality reading holy books including the Veda properly is called *hrishiyagya/hrishiyajna*. In the ancient time those knowledge were gained from the sages meaning the *hrishi* (ঋষি) and that's why this *yagya/yajna* (যজ্ঞ) is called *hrishiyagya/hrishiyajna*.

Human beings are a social. They collect necessary things from the society. They get necessary things such as-foods, cloths, and treatment from different types of people in the society. For the purpose of social needs human beings have established shrines, *temples*, schools, hospitals etc. and thus they practice service towards others or *Shebadharma*. Through such work they complete duties towards society. This is the work of Garhasthya Ashrama. Leading a family life after completing Brammhacharya Ashrama is the pre-condition of by Garhasthya Ashrama.

3. Banoprashta Ashrama:

The third stage is called *Banoprashta Ashrama*. In this stage of life, people lead a life of relaxation in solitary places handing over duties and responsibilities to children. Husband and wife can live together but there should be asterity, sacrifice, and generosity in their regular practices. There is a rule to go to forest during *Banoprashta Ashrama* but in contemporary it is not possible. However people can engage themselves in social work and religious work during this time to lead a befitting life. Spending time in religious work such as bhajana, puja (worshipping), kirtana, meditation (dhyana), jop (uttering sacred names) are some means of *banoprostha asrama*.

4. Sannyasha Ashrama:

Sannyasaha comes in the fourth stage of ashrama life. The direction of scripture is to live the age between seventy five to one hundred. The word Sannyasha means complete renunciation. A sannyashi lives alone in this ashrama. His wife will not be with him. A *sannyashi* will meditate on God only leaving all worldly activities. He will collect lunch only from society. Another two times he will collect and take a little milk, fruist etc. He can take rest for a while in temple if needed. His clothes will be very ordinary. He will be absorbed in meditation of Ishwara living all the memories of pastlife. It is known from scriptures *'Dandagrahanamatren naro Narayano vabeton'* It means, a human turns into God or Narayana as soon as he/she embraces *sannyasha*. In fact, *sannyasha* emphasises liberation from any expectation as a result of any work as well as desire for luxury. In Shreemadbhagavad Gita.

Onashritoh karmofalong karjong karmo karoti jho
Sa sannyashi cha jogi cha na nirognirno cakriyoh (6/1).

It means, he, who discards the desire of the result of a work, is called Sannyashi, He is yogi. Only leaving domestic activities is not Sannyasha.

According to scriptures, present era is Kali Yoga, Brahmacarya, Gahasthya, Banoproshto and Sannysha these four kinds of practice is not possible. At present Brahmacharya and Banoproshtho ashrama are almost absent. Now, Brahmacarya is resolved into student life. Garhas to and Sannysha is noticed. But in garhasto life sannasha is not encouraged leaving wife, son, daughter, mother, and father. So in the era of Koli it is better live in Gashasthya Ashrama. In this way human life become successful and bountiful.

Lesson 6, 7, 8 & 9 : The Concept of Yoga

Practising yoga is a particular way to attain salvation. The word 'yoga' generally denotes to connect. It is a way of connection between two things. But 'yoga' has a special meaning when it is used as a means to worship. Here yoga is a connection between an embodied soul and the Supreme soul. It is told in *Yogashastra* (যোগশাস্ত্র), Srimodvagabad Gita and the ideas of yoga in Patanjali philosophy: Yoga chittabrittinirodha, which means yoga is to control our senses. In fact, self-realisation is the first step to salvation. And without an unpolluted, tranquil mind, self-realisation is not possible.

With a view to keep mind unpolluted and tranquil Yogashastra refers to eight kinds of worshipping. They are – (1) *Yam* (যম), (2) *Niyama* (নিয়ম), (3) *Asana* (আসন), (4) *Pranayama* (প্রাণায়াম), (5) *Pratyahara* (প্রত্যাহার), (6) *Dharana* (ধারণা), (7) *Dhyana* (ধ্যান), (8) *Samadhi* (সমাধি). A *yogi* (যোগী) can achieve freedom by practicing these eight types of yoga. They are described below.

(1) ***Yam:*** The word 'yam' is related to patience. To gain *mokhsha* (মোক্ষ) or salvation a devotee will maintain the rules and rituals in everyday life. He has to practice five things – *ahingsa* (অহিংসা), *satya* (সত্য), *asteya* (অস্তেয়), *brahmacarya* (ব্রহ্মচর্য), and *aporigraha* (অপরিগ্রহ). These five aspects are called yam. Ahingsha refers not to kill or abuse anyone physically, mentally, or verbally. A devotee will be honest in words and deeds. A devotee never depends on any lie. Asteya refers not to steal anything, not even to think about stealing anything. Besides it demands practicing brahmacharya. Aporigraha refers to not taking anything which is not needed.

(2) ***Niyama:*** *shoucha* (শৌচ), *santosha* (সন্তোষ), *tapasya* (তপস্যা), *swadhyaya* (স্বাধ্যায়), and *iswara pranidhana* (ঈশ্বর প্রণিধান)– these five things belong to *Niyama*. Shoucha (cleanliness) are of two kinds: external and internal. External cleanliness can be achieved through taking showers or bathing regularly and thus keeping the body clean. On the other hand, internal cleanliness can be achieved through good thinking, kindness, etc. *Santosha* means to be satisfied with what we have naturally. To perform *brata* (ব্রত) or scriptures-decided rituals is called *tapashya*. To study the Veda and other religious books regularly is *swadhyaya*. *Pranidhana* is to think about *Ishwara* always.

(3) ***Asana:*** The different postures or positions of the body are called *asana*. *Asana* is an important aspect in *yogasadhana* (যোগসাধনা). There are different types of *asana,* such as, *padmasana, bajrasana, gomukhasana,* etc. through these *asana* a devotee prepares body and mind to think about *Ishwara*. These asana should be learnt under a guru or a yogi. If not, it could be counter-productive. If *asana* is practiced unsystematically, it may cause illness.

(4) ***Prayanama:*** *Prayanama* is to take control over the normal rhythm of breathing. It is of three kinds: *rechok, purak,* and *kumvak*. *Rechok* is to breathe out and fix

the air outside. *Purak* is to breathe in. *Kumvaka* is to hold the breath inside. *Prayanama* is a vital part of *yoga*. As *prayanama* has many positive aspects, it may cause some danger if not done properly. So it should be practiced under some experienced person.

(5) ***Protyahara:*** *Protyahara* is to control the senses of the body as per desire by making them free from their own work-type. To control the senses is difficult but it is not impossible. Strong determination and practice are needed for that. When the senses follow the commands of the mind, a person can be free from the lust for wealth. It helps mind ponder over the things we worship.

(6) ***Dharana:*** To fix up mind on a particular thing that has no alternative is *dharona*. For this to do, mind has to be set on the thinking of *Brahma* (ব্রহ্মা). It fills the mind of a yogi or devotee with joy.

(7) ***Dhyana:*** *Dharana* and *Dhyana* are two interrelated things. *Dharana* fixes the mind on a particular thing. To think the object more profoundly is *dhyana* (ধ্যান). *Dhyana* is uninterrupted thinking. *Dhyana* is very important to have ideas about the mysteries of the life.

(8) ***Samadhi:*** The highest stage of yoga is called *Samadhi*. When we have any idea about anything, our mind helps us to reach there. This opportunity or idea remains intact in *dhyana*. *Samadhi* gives this idea a better or profound shape. At this stage, the mind of the devotee becomes one with the things he/she worships. Then the physical frame of the devotee gets completely inactive. It is the time the devotee or meditator, the subject of meditation, and its process get intermixed. In this situation the *dhyani* (ধ্যানী) loses all types of personal feelings. He/she becomes one with that he has been worshipping or meditating over. This is the supreme condition of *Samadhi*.

All these above yoga-states are divided into two groups – external devotion and internal devotion. *Yam, niyama, asana, pranayama* and *protyahara* are external devotion; *dharana, dhyana,* and *Samadhi* are called internal devotion. Yoga helps a devotee or yogi to achieve moksha.

Karma Yoga (কর্মযোগ):

Salvation is the highest triumph of human life. The Rishes (saints) directed three ways of sadhana (disciplined and dedicated practices) for this salvation. They are Karma yoga, Gayan yoga, Bhakti yoga. A devotee can get salvation by practicing anyone of these *sadhana* constantly.

What we do is called *karma*. What we do as part of our everyday life is *karma*. There are two types of *karma* – *sakama karma* (সকাম কর্ম) and *nishkama karma* (নিষ্কাম কর্ম). When something is done with a view to gaining some particular gain, it is called *sakama karma*. This type of *karma* is full of desires. This type of *karma* apparently shows the power of the doer and he wants to enjoy the result of the *karma*. Here the

doer thinks, since he has done the work, he will enjoy its benefit. But *nishkama karma* is something different. Here the person who does the work is free from any kind of expectations. He/she also thinks – he is neither the doer, nor the beneficiary of the work. So the person is not moved by the result of the work or *karma*. This *nishkama karma* is *karmayoga* in the field of *yogasadhana. Sakama karma* leads to bondage whereas *nishkama karma* leads to *moksha* or salvation. If we practice to turn *karma* into yoga, we can achieve the desired *moksha*.

During the Vedic era the result of *sakam karma* is known as the means of gaining the blessings of heaven. Human beings are reborn after enjoying the heavenly blessings as the rewards of their piety. This is why, the Madvagabad Gita says *'kheene punnye mortolokong bishonti'*, which means – man has to born again in this earth when the piety comes to an end. It does not lead one to the ways of *moksha*. So the sages advise us through the Upanishada to accept *sanyasa* leaving *karma*. They maintain that every *karma* has its own *karmafal* meaning every work has its consequence. This *karmafal* or consequence leads one to be a part of the cycle of life and death. *Sanyasa* is needed to get rid of this cycle. This is how the followers of the *sanyasism* (সন্যাসবাদ) believe.

During the Dwapar era (দ্বাপর যুগ), Lord Shree Krishna changed the opinions of the *sanyash* and told not to give up work for salvation. He adds that it is impossible to do that. He thinks even who pose to give up material work for salvation, they also practice spiritual work in one way or the other through self-control, discipline, asana, etc. Thus even the sanyasis, who desire salvation or *moksha*, cannot entirely give up *karma*.

Life is full of *karma* or work. To be engaged in *karma* is a must for life. But human beings cannot get salvation through typical work. This is why, all *sakama karma* have to be turned to *niskama karma*. We have to think, this whole universe is a huge playground of the God. God has sent the human beings as part of His game or take part in different activities. But we should not take part in those activities desiring the benefits. Our job is to do the work as we are assigned by the God to do so. Doing work without aspiring for any benefit is *karmajoga* (কর্মযোগ). Here the result of work is attached to God. Vagaban Shree Krishna says in the Madvagabad Gita-

'karmonyobadhikaraste ma faleshu kodachan
Ma karmafalheturvurma te sangohastokormani' (2/47)

It means, you have rights in *karma* or work but not in the result. Give up addiction to the result of your work or *karma* but do not give up *karma* itself. The philosophy of *karma* is as you should not aspire for the result of any work you do, you should not tend to avoid work. It also tells-

1. Sacrifice all your work to God. Do not think - it is you who is doing the work.
2. Everyone has to complete own portion of work.
3. You have to do your job without the expectation of any reward.
4. Work done by such feelings, fills your heart with ecstatic joy.
5. It results in love for God, and thus salvation is achieved by the grace of the God.

Lesson 10 : Gyanyoga (জ্ঞানযোগ)

Gyanjoya (জ্ঞানযোগ) is one of the way of achieving salvation or moksha. Gyanyoga is a process through which we can come close to the ultimate soul. According to scriptures, knowing atmatatwo (আত্মতত্ত্ব) or self and paramartha (পরমার্থ) or spiritual knowledge is considered knowledge. And the devoted practice of knowing the God through knowledge is called gyanyoga. A wise person feels the presence of God or Bhagaban in the heart knowing the nature and consequence of the world and its inhabitants. God lies in him above all creations. He also feels that the same spirit is prevailing in him as well as other creations of the world. Everything in this world is blessed by the kind affections of the ultimate spirit. This spirit is called atma or jibatma.

A wise man also realizes that, there is a *jibatma* (individual soul) in all creatures and that is called *Paramatma* (supreme soul). A wise man feels, the presence of *Paramatma* (supreme soul) in the whole universe. But common people don't capture this ultimate presence. The creatures in this world are overawed by a kind of illusion created by God. This prevents revealing the knowledge of self and the knowledge of the spiritual world. But if this illusion is overcomed by the grace of God, the creatures can know the secrets of the self and the universe. Thus he/she becomes wiser, purifies desires, and improves behavior. Then a devotee becomes free from any kind of pride or greed. Gradually virtues, such as, devotion to guru, purity in body and mind, keenness to know, and forgiveness flourish in him. The fourth chapter of the Shree Madvagabad Gita mentions 20 qualities of a wise man. A wise man understands the inner meaning of a work. So his work is *niskama karma*. The Gyanyoga chapter of the Shree Madvagabad Gita refers to three important things regarding *karmatatwa (কর্মতত্ত্ব)*. They are – *karma, akarma, bikarma*. The work which are prescribed by the scriptures are *karma*. Those work which are forbidden by the scriptures are called *bikarma*. *Akarma* is inaction means doing nothing. *Karmatatwa* is like a huge forest. It tells about duties and responsibilities for a wise man. Proper knowledge helps eliminate any kind of

sorrow, and burning in us. We know all creatures are dear to god but he who is knowledgeable is dearer to God (Gita, 7/17). Gita says, we should go to a guru to quench our thirst for knowledge. After paying due respects (such as doing pronam) we should try to satisfy him/her through different services and then we should politely ask our questions to him. Being satisfied with our services Guru, who knows the deeper meanings of this world, would advise us. Regarding a person, who is interested to recognize knowledge, it is said–

'Srodhabam lovotay Ganyang totpor songitendro

Gaynang Lobdha porang shantimochirenathigochhoti. (4/39)

This means he who is respectful, sincere, devoted and selfrestraired, learns. Self-knowledge grows early in his mind and he gets eternal peace.

In a nutshell the results of Gayan Yoga are:

1. Knowledge is pure. All kinds of impurities can be expelled through knowledge.
2. Sin cannot touch a wise man. Knowledge removes ignorance.
3. A wise man is not servile to work. So he lives in great peace. We all will be sincere in acquiring knowledge.

Lesson 11 : Bhakti Yoga (ভক্তিযোগ)

Worshiping of *Iswara* or God, which is founded on devotion (*Bhakti*), is called *Bhakti Yoga*. *Bhakti Yoga* is making a bridge with God using *Bhakti* or devotion. *Bhakti* has infinite power, *Bhakti* leads to salvation. It is one of the softer aspects of human hearts.

There are different philosophies of *Bhakti*. According to Naradiya Bhakti philosophy absolute devotion or love to God is *Bhakti*. That is to say, love towards God is *Bhakti*. According to *Shandilliya philosophy* (শাণ্ডিল্য দর্শণ), offering love and devotion to God's esteemed feet is *Bhakti*. The twelfth chapter of the Srimadvagabad Gita is *Bhakti Yoga*. The preceding chapters of that narrate *karmagyan* (knowledge about work), the nature of God and the universe Arjuna came to know about *Saguna Ishwara* and *Nirguna Ishwara* through his dialogue with Bhagaban Shree Krishna.

The beginning of the 12th chapter depicts Arjuna's confusion - whether it is better to worship God considering Him formless (নির্গুন), shapeless (অরুপ), non-specific (নির্বিশেষ) or it is better to worship Him imagining through a shape. God says, both the way of

worship demand earnestness. But it is easier to worship *Sakara Ishwara* or incarnation of God than to worship formless, shapeless, non-specific God. Those who imagine *Ishwara* with a shape and with virtues, they are the followers of Bhakti Yoga. To such a person the main concern is Bhakti or devotion and this is why he/she is called *vakto* (follower). Regarding vakto the Gita says, the person who seeks shelter to God being free from any kind of passion, fear, and anger is likely to have eternal blessings. Such a person then stays above any kind of sin, sorrow, and pains. He/she earns God's blessings through devotion or *bhakti*. The main teaching of *bhakti yoga* is to offer oneself to God's custody (God's Sreecharan). Profound beliefs like God is almighty, he is graceful, he pleases his followers (*bhaktabancha*) and he is the last shelter (kalpataru)– will be the guiding factors of this devotion (*bhakti*).

The Madvagabad Gita defines different ways to worship. If anyone sincerely follows them, he/she gains God's blessings. However, both the ways of *karma yoga* or *gyan yoga* lead human beings to God's blessings. Bhagaban Shree Krishna says in the Gita

'je jotha mang propodyante tangstothoibo vojamyaham

Momo bortanubortontye monushya partha sorbosho' (4/11)

Meaning: Dear Partho, I satisfy a person the way he/she worships me. Human beings ultimately follow my paths. Whatever the paths the human beings follow, they all ultimately come to me.

Exercise

Multiple choice questions:

1. What is the connection between Jibatma (Individual soul) and Paramatma (Supreme soul)?

a. Yoga sastra b. Yoga darsan

c. Yoga Shadana d. Yoganga

2. What do you mean by Sannyasha?

(i) Completely leaving the home (ii)Leaving work

(i) Leaving room (iv) Leaving the result of work

3. Why is Garasthya Ashrama the best in Koli Yuga?

i) people perform their social responsibilities from here.

ii) people can only think of God from here.

iii) people lives become successful.

Read the following passage and answer the question no: 4, 5 & 6:

Gavinda Babu is a general householder. He tries to work sacrificing its result in all sectors besides bearing children and earning money in family. It's the main motto of his life. But sometimes he hesitates thinking that if his issues will take the duty of maintaining him or not.

4. What was the main motto of Gavinda Babu in sacrificing the result of work to *Ishwar*?

   (a) Knowledge (b) Bhakti (devotion)

   (c) Moksha (salvation) (d) Karma (work)

5. To achieve the motto of Gavindha Babu has to do-

   (i) selfish-work

   (ii) un-selfish-work

   (iii) Compulsory work.

Which is the correct answer in bellow?

   (a) (i) (b) (ii)

   (c) (i) & (ii) (d) (ii) (iii)

6. What is the reason behind the failure to get the desired goal of Gabinda Babu?

   (a) sujectvity (b) fondness for the children

   (c) anxiety for future security (d) lack of attentiveness towards God

Creative Question :

Dijendranath is a pious man. He is 75 years old. He is observing strict continence in spite of living in family. He remains absorbed in concentration of Ishwar in temples sacrificing all duties of family in his hand. In spite of these, he hasn't achieved self-satisfaction, so he decided to renounce family for achieving the final achievement of life.

a. What is *akeshwarbad* (Monotheism)?

b. What do you mean by *Prattyahar* (denying)?

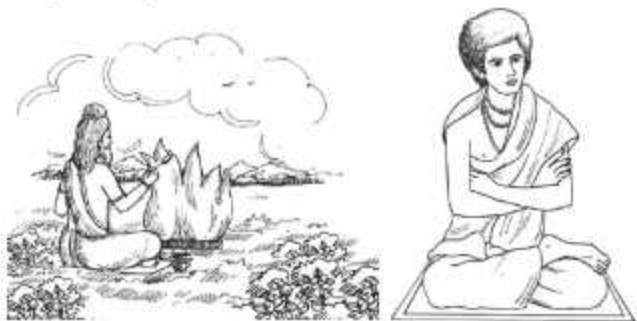
c. In which stage of life does Digendranath stay now? Describe according to your text.

d. "The decision of Digendranath is understandably to achieve the salvation of life"- show the logic of you.

CHAPATER-TWO

SECTION TWO : THE ORIGIN AND EVOLUTION OF HINDU RELIGION

Hinduism is one of the most ancient religious practices in the world. None can be mentioned as the founder of this religion. God Himself is the founder of this religion. This religion is as old as the creation of this world. Perhaps someone during the time immemorial somehow had devotional feelings in the heart, from where this religious beliefs started its journey.

This religion has noticeably flourished and expanded with the advancement of human civilisation. The religious beliefs of the Aryans were merged with those of the pre-Aryan ancient period and thus Hinduism had its origin and thus it was reformed. Hinduism is based on monotheism, avatarism, prayers and worshipping the deities who represent the virtues and power of the God. The holy books of Hindu religion include the Veda, the Upanishada, the Purana, the Bhagbada Gita. The Hindus have varied philosophic thoughts. There are diversities in their school of philosophy. This diversity is evident in the religious reformation as well as practices in the context of Bangladesh. Raja Ram Mohon Roy, Thakur Sri Rama Krishna, Swami Vivekananda, Prabhu Jagadbandhu, Thakur Anukulchandra, Baba Loknath, Harichand Thakur, Swami Swarupananda, Swami Pronobananda, A.C. Vagtibedanta Swami Prabhu Pad are some of the religious gurus of Hindu religion. They have glomourous contributions in upholding this religion in the modern arena. As a result of their efforts, Hinduism has expanded in different countries of the world including Bangladesh.

This chapter discusses the origin and development of Hindu religion as well as the roles of different religious institutions in the preaching, reformation, and expansion of Hinduism.

By the end of the chapter we will be able to

- describe the origin and evolution of Hinduism vividly
- explain the roles of religious institutions in the preaching, reforming, and expansion of Hindu religion or Sanatana religion.
- uphold the spirits of Hindu tradition and culture being aware of them.

Lesson 1: The origin and evolution of Hinduism

Hindu religion (or Hinduism) is also called as Sanatana religion (or Sanatanism). This religion is very ancient but modern. This is ancient as it has been maintaining its ancient practices. This is modern as this religion has been able to cope with the changes of time. No single person can be identified as the founder of this religion. God Himself is the originator of this religion. Sanatanism is as old as the history of the creation of the universe. Though this religion has been evolved through its main spirits, with the passage of time it has also accepted newer religious ideas to flourish. The archeological ruins of Mohenjo-Daro and Harappa that belonged to the Indus Civilisation explores some ideas about Hindu religion. According to the historians, the Aryans were foreigners in this region. They came to Indian subcontinent with their own religious and cultural beliefs. After their arrival there was a conflict between Aryan and conventional non-Aryan civilisations followed by a blending of both the cultures. Thus the beliefs and practices of the Hindus were influenced by those of the Aryans and took a newer shape. Eventually it appeared as Aryan civilisation or *Aryadharma* (religion of the Aryans/আর্যধর্ম). Under this historical backdrop the Hinduism got a new identity. The Aryans made their abode around the bank of the river Sindh. The Afgan and Persian settlers used to call the river Sindh – the river Hindh. In their pronunciation the /s/ sound turned to /h/ and accordingly Sindhu or Sindh became Hindu/Hind. This is why, many of the researchers have the opinion that the term ***Hindu*** comes from Sindhu and the religious practices of the inhabitants around the river Sindh is considered as Hinduism or Hindu religion. Consequently the conventional or Sanatana religion became known as Hindu religion. However, with the passage of time there were changes in the principles and philosophy of this religion to accommodate novelties among the followers of this religion. The flourishment of Hinduism can be divided into three phases – the Vedic Era, the Puranic Era, and the Modern Era.

The Vedic Era

The Vedas are the oldest scriptures of Hindu religion. There are four types of Vedas-Samhitas (সংহিতা), Brahmanas (ব্রাহ্মণ), Aranyakas (আরন্যক), Unanishadas (উপনিষদ). The Samhitas and the Aranyakas are of instructions in the performance of the Vedic rituals. Again, the *Aranyakas*, and the *Upanishadas* constitute spirituality and abstract philosophy, that is to say, knowledge. The Samhita part of the Vedas is full of hymens, prayers, and benedictions for gods and goddesses like *Indra*, *Agni*, *Surya*, *Baruna*, *Usha*,

Ratri etc. In those days, the mantras of the Vedas were recited in oblation dedicated to deities with a view to achieving the desirables. The Veda-mantras are enigmatic. It is difficult to get the meaning of them with a shallow knowledge. The Sages (ঋষি) used to pray through oblations for two things. They are *Sree* and *Dhee*. *Sree* stands for riches and prosperity, strengths and power, fame etc. which are related to material benefits. *Dhee* stands for knowledge and wisdom. There are also mantras in the Vedas which are for wit, the power of knowledge, and mysteries of life and beyond. These two streams point at the basic principles of Hinduism. Hinduism believes that religion is that which works for worldly happiness and after-world wellbeing. The Sages during the Vedic period aimed at achieving both the worldly and after-world welfare. The sages during this period emphasised enjoying life through happiness. It is inscribed in the *Batsyana Samhita-*

tejohosi tejo moyi dheyi. Birjomosi birjong moyi dheyi
bolomosi bolong moyi dheyi. Ojohosyojo mohi dhehi
monyurosi monug moyi dhehi. Shyohosi sohyong moyi dheyi .

It means, You incarnate strengths. So please give me strengths and make me strong. You incarnates vigour. Please make me vigorous. You incarnate power. Please make me powerful. You revolt against odds. Please make me a rebel against odds. You incarnate forbearance. Please give me forbearance.

Prayers in the Vedic era are marked with prosperity in worldly life, affections to living beings, and worldwide wellbeing. These prayers were made to the ultimate force of this universe – the God. We can consider this attitude as 'Godism'. It has been mentioned earlier that during the Vedic era the religious practices were different types of oblations and they were performed to achieve the desirables. Later, these ceremonies were considered as desired actions or *kamyakormo* (কাম্যকর্ম), which work as some ties with our worldly life. They are not for gaining *moksha*. If oblations are performed properly they help the performer achieve what she/she desires – even by performing them properly one can enter the heaven. However when piety is over, the pious has to leave the heaven to take a rebirth/fresh life. We need to realise that the ultimate goal of human life is to gain blessings of the God or to gain *moksha*. This message was properly felt by the sages of the Vedic era due to the influence of the knowledge based Upanishads and through their profound thinking. They also understood, kamyokormo or activities related to the everyday life are some kind of barriers for moksha. So they thought of a stoic life which is called renunciation or *sonyashdhormo* (সন্যাসধর্ম). This shows how there was an emergence of a new of thinking in the conventional religious practices. Asceticism or *sanyasbad* was emerged as a means of gaining *moksha*. At this stage, Upanishads were written showing ways to gain *moksha*. So far, more than two hundred Upanishads are identified among which twelve Upanishads such as *Kausitaki* (কৈষিতকী),

Aitareya (ঐতরেয়), *Chandogya* (ছান্দোগ্য), *Ish* (ঈশ), *Ken* (কেন), *Katha* (কঠ), *Taittiriya* (তৈত্তিরীয়) are important and authentic. There are differences of opinions in them. Maharshi Badrayan Bedbyas tried to compile them in a book named– Brahma Sutra with a view to easing the ways of gaining eternal knowledge or *brahmagyan* (ব্রহ্মজ্ঞান). This book is also called *Vedanta Darshana* (বেদান্ত দর্শন) or Vedanta Philosophy.

It is to note here, the Brahma Sutra paved the ways for different philosophical thoughts such as non-dualism or Advita (অদ্বৈতবাদ), qualified non-dualsim or Vishishtadvaita (বিশিষ্ট অদ্বৈতবাদ), difference and non-difference (ভেদাভেদবাদ) etc. with a view to explaining Brahma Sutra itself. It opened a prosperous period in Hindu religion. The Vedic era postulated that kamyokarma cannot be the ultimate goal in the religious practices or gaining moksha. Thus the Vedanta philosophy of the Brahma brought about a change in the thinking of the practitioners of Hinduism. Hence appear two branches in Sanatan religion– *Karmamarga* (কর্মমার্গ) and *Gyanmarga* (জ্ঞানমার্গ).

Lesson 2

Smritishastra is a scripture combining the Vedic philosophy of Karma (work) and *Gyana* (Knowledge). It highlights how work and knowledge both are important for moksha. We know the life of the Hindus are divided into four *asrama*. The first twenty five years is called *Brahmacarya* which is meant for gaining knowledge and practicing forbearance. The next twenty five years is for *grhastha asrama* meant for earning money, love and passion, and service towards family. Afterwards, passing an ascetic life in the forests having retirement from family life and being absorbed in the thinking of the superior being or the divine soul. Here the first two *asrama* are related to work or karma and the last one is related to knowledge or wisdom. *Smritishastra* (স্মৃতিশাস্ত্র) also includes rules and regulation for Hindu society. Thus Hinduism evolves around earthly and spiritual aspects of life.

The Puranic Era

The Puranic era of the Hindu religion is marked with devotion. The Veda and Upanishads are full of devotion as well. It can be said that the idea of devotion was so spectacular in the Puranic era. Due to the influence of this *Bhaktimarga* (devotional approach for gaining salvation), there was a transformation in Hindu religion. Many religious sects appear in the journey of gaining the ultimate truth through devotion. As there were many gods and goddesses, the followers of Hindu religion were scattered to worshipping different powers to have God's blessings. Thus different sects like *Vaishnaba* (বৈষ্ণব), *Shakta* (শাক্ত), *Shaiva* (শৈব) etc. developed. Gradually several myths (Purana) and sub-myhths were composed narrating the nobility of the male avatars. So this era presented *Visnupurana, Shivapurana, Kurmapurana, Matsyapurana, Lingapurana, Bhagbatpurana* as well as some smaller versions of myths or Purana. The Vaishnaba considers Sri Krishna as the God. On the contrary, the *Shaibas*

consider Shiva as the ultimate power. The religious philosophy of the *Shaibas* are equally important like that of the *Vaishnaba's*. According to them Shiva is the ultimate power of everything.

Now think from a different perspective. This universe is a representation of energy. Anything of this universe that has some characteristic and that is active has energy and that energy is reveled through actions. Energy and energy-bearer are inseparable. For example, fire and its inflammation are inseparable. We cannot think of fire without inflammation. Similarly there cannot be any powerful or energetic identity without power or energy. So, we have to acquire energy or power if we want to be powerful or energetic.

The above mentioned religious philosophy of the *Vaisnaba*. *Shaiba*, and *Skhakta* uphold the incarnation of God, the reality of this universe, and the supremacy of *vaktimarga*. There are significant differences between Vedic philosophy of karma (*Karmabad)* as well as the eternal all-pervading and omnipresent divine consciousness (*nirguna Brahmmabad*) of *Vedandta* and the Puranic religious practices. The teachings of the scriptures tell that *Vishnu, Rudra*, and the goddess of power are the representations of the same power and so it is told – '*ekong sod bipra bahudha badanti*'. It means, it is the same *Brahmma* (ব্রহ্ম) but wise men use different terms to call Him. They also imagine the ultimate power in different images. *Vakti* or devotion has thus revolutionized human thinking as a means of religious practice. Here the Srimad Bhagabat Gita can be referred to. This holy book shows how to pray to God through devotion. The book has aspects of prayer such as *Karma, Gyan, Vakti*, etc. This has narrated Lord Sri Krisha's generous call for integrity in practising Hindu religion.

The Srimad Vaghbat Gita expresses *Vaktibad* or the ideas of devotion at different stages. It tells how to offer devotion to God. It says– 'Always remember me, think about me, pray to me, surrender all your work to me, only seek my help etc.' All these statements are some examples of how to be devoted to God. The Vaghbad Gita is full of such kind of devotional statements.

Lesson 3: The era of reformation

In the nineteenth century there was a change of thinking among the practitioners of Hindu religion. The scientific minded people started thinking about the traditional puja and other religious ceremonies and customs. They observed - there should be some reformation in the social behavior or social practices if anything is not grounded on logical thoughts. The scriptures also support their move as they say– *'juktihinbichareno dhormohani: projayote'*, which means– illogical judgment turn down the image of religion. Raja Ram Mohon Roy is the most notable among these reformists. He perceived that the followers of the Hindu religion is fragmented into small groups being the followers of different gods and goddess and thus they are being guided by their own narrow group-interests. The Hindus were about to forget the truth that all who they worshipped were the representations of the creator or Brahma. So he presented his idea of worshipping the one Brahmo. He call upon the Hindus to worship only the Brahmo. With a view to uniting the Hindus again he established the *Brahmo Samaj*. His view was to say– none but the Brahma can be worshipped. He took much efforts to convey the message- the Hindus are monotheist.

His ideas had popularity among the intellectual class but the mass people could not come out their traditional beliefs. Neither could they abandon their traditional way of worshipping. Rather the people had new energy from Thakur Sri Ramakrishna, who was a successful worshipper of an embodied motherly power. The Thakur came up with his own philosophy by combining both the ideas of monotheism and worshipping multiple gods and goddesses. He said – *Jata mot, toto poth, jatro jiva, totro shiva* (many men, many minds; where is a living being, there is the God/Shiva).

In this perspective the Ramakrishna Moth was established in 1886 with a view to preaching the ideals of Thakur Ramakrishna. Afterwards, Swami Vivekananda established Ramakrishna Mission in 1897. Now both the Ramakrishna Moth and Ramakrishna Mission have been actively operating Vedanta movement or the Ramakrishna's concepts worldwide. Some of the statements made by Vivekananda like – cooperation, not division; exchange of love, not destruction, adjustment; not conflict' are not only applicable in the perspective of Hindu religion but it is so pragmatic in the world perspective.

In 1812 Harichand Thakur called upon everyone irrespective of religious beliefs and skin color to chant *harinam*. The Matuya sect was established from this

philosophy. They would love to involve and engage everyone in chanting *harinam*, no matter who someone is and what his/her caste or creed is. They believed in the power of *harinam* in establishing wellbeing, peace, and prosperity.

Here it is notable that during the fifteenth century the concept of love and adoration (*premvokti*) of Sri Chaitanya Mahapravu also contributed in the development of Hindu religion. His movement succeeded a lot to squeeze caste prejudice and division among people only for worshipping different deities. His philosophy highlighted that anyone could achieve God's blessings by dint of love and devotion. He believed in the equal right to religious practices no matter whether anyone is Brahmin, non-Brahmin, male, or female. Chaitanya Mahapravu being a follower of Prabhu Jagadbandhu Sundar preached similar concepts. He did exemplary work in the field of religious practices. His ardent follower Mohendraji established Mohanam Somproday to keep his Guru's ideals immortal. Dr. Mohanambrata Brahmachari is the most focused member of this group. He could use his great intellectual capacity and passion for Krishna-Gour-Bondhu *leela* or love. *Mahanam kirtan* works as a panacea for rescuing living beings.

With a view to spreading the concept of love and devotion to different countries Sril A. C. Vaktibedanta Swami Prabhupad established International Society for Krishna Consciousness in New York in 1966. He is a patron of Vaishnaba faiths. It publishes English version of Srimad Vagbad Gita, *Sri Chaitanya Chartitamrita* etc. religious books. Sri Prabhupad, who leads a stoic life, has been trying to remove different types of sins from social life. He practised and preach 'Hare Krishna' as a great *mantra* or means of moksha for human beings.

Thakur Anukulchandra was born in a village named Himayetpur in Pabna district. He established a religious organisation 'Satsang' (সৎসঙ্গ) there. 'Religion is not any miracle but a lifestyle based on science' is the philosophy of Satsang. Satsang also believes - love is the most precious thing which alone can win

peace. This organisation has five principles. They are – *jozon* (যজন), *jazon* (যাজন), *istavriti* (ইষ্টভৃতি), *sastwyani* (স্বস্ত্যয়নী), and *sadachar* (সদাচার). Satsang also considers education, agriculture, industry, and perfect marriage as their pillars of beliefs. Thus the followers of Satsang blends religion and science together to build life. Besides the lyrics, poems, prayers, music, and *sangkirtan* of this organisation are also very famous. Satsang works for ideal human beings, ideal family members, ideal priests. The attitudes of Thakur Anukulchandra is also appreciated in bridging the gap among different religions.

The contributions of *Akhandamandali (অখণ্ডমণ্ডলী)* is also very notable while newer ideas were enriching Hindu religion. The name of their organisation is *Ajachok Asrama*. The founder of this *asrama* was Swami Swarupananda Parmangso, who was born in Chandpur in 1893. The very name of *Ajachok Asrama* signifies its specialty. The first and foremost principle of the asrama was not to claim any money to any individual or to any organisation. They set their motto to work for the wellbeing of the society being independent human beings. The novelty of Ajachok *Asrama* is - they could attract people irrespective of religious affiliation, caste and creed to take part in the prayers and during the prayers they are sermonized for character building, social reformation, brahmacarya, independence, and global well-being. This social reformation began on 1st January 1914 with a view to materializing Swami Swarupananda's ideals. Their main philosophy was – I'll be a good human being and will help others to be good. The books written, the music composed by the Swami Swarupananda has been contributing a lot for the benefit of the society. The life of Swami Swarupananda tells us - we should love everyone equally. He always believed – we all are to render service for others.

The service-oriented ideals of Swami Pronobanada (1896-1941) also led the Hindu society to a great extent to the paths of well-being. He rendered service towards the famine-hit people in 1921. He was always vocal against any segregation in the society. He worked to unite everyone. He established charity named 'Bharat Sebasrom Sangha' with a view to rendering service to mass-people.

Baba Loknath Brahmachari had wonderful rapport with the common people even after gaining spiritual salvation to serve them and raise their awareness. He had been serving the people establishing an *asrama* at Barudi situated in Narayanganj district. Honesty, sincerity, austerity, and service were the principal norms of his moral values. He was not a teacher or *guru* in the traditional sense. But he had the role of a popular guru for the mass people. Those who could come to his contact, accepted him as their ultimate *guru*. There are Loknath temples at the different parts of Bangladesh and india. The Loknath Mandir at Barudi, the Loknath Sebok Songho based at Loknath Mandir at Swamibag, Dhaka have been involved in different types of charitable work. There are similar organisations which have been working significantly to spread and develop Hinduism.

All these stories show that the story of Hinduism is full of diversity of human opinions and beliefs. But they all finally merge to a certain common point. Hinduism moves through reformation but it preserves its conventional traditions. Hinduism emphasises development in this worldly life as well as development in the spiritual life. This philosophy of wellbeing in both the lives life has been rolling through generations over the passage of time. The followers of Hinduism are proud to feel the oneness among diversity.

New words: Sind civilisation, *gyankanda* (জ্ঞানকাণ্ড), renunciation, *brahmasutra* (ব্রহ্মসূত্র), *sakta, samanwaya* (সমন্বয়), *monotheism.*

Exercise

Multiple choice questions:

1) How many stages are there in the evolution of Hinduism?

(a) One (b) Two (c) Three (d) Four

2) Shree Shree Pravu Jagodbondu was influenced by which of the following saints?

(a) Thakur Anukul Chandra (b) Dr. Mahanambrata Bhramchari
(c) Shree Chaitanna Mahapravu (d) Shree Shree Harichad Thakur

3) What do you mean by *Smritisatra*?

i) Gradual development in the worldly and spiritual thinking

ii) Combination of knowledge, devotion and *rajyoga*

iii) To establish a relation between *karma* and knowledge

Which one is correct?

(a) i (b) ii (c) iii (d) i & iii

Read the following passage and answer the questions number 4 & 5.

Nripendranath Mukarjee is a generous man. He used to arrange Ostoprohor nam yajna on the death anniversary of his father. As a result, everybody is engaged and takes active role in that program.

4) ideals of which of the following saint?

(a) Shree Shree Swami Sarupananda (b) Thakur Anukul Chandra
(c) Shree Shree Harichad Thakur (d) Shree Chaitannadeb

5) Which is revealed by that saint?

(a) *Vaktibad* (b) *Matuabad*
(c) *Ajachok Ashrama* (d) *Sat-sang*

Creative question:

Sankar has completed his university education but he is frustrated because of being unable to manage a job. At this crucial moment one of his friends named Durjoy took him to an Ashrama. In this Ashrama subscription or donation is not taken from anybody. They manage their own monetary affairs. Being inspired by the teaching of this Ashrama, Sankar has devoted himself to social welfare work.

(a) What do you mean by Avatarism?

(b) What do mean by monotheism?

(c) Shankar was motivated by which of the saint? Expain in the list of this chapter.

(d) Evaluate the importance of teaching of philosophy of that saint in your family and social life.

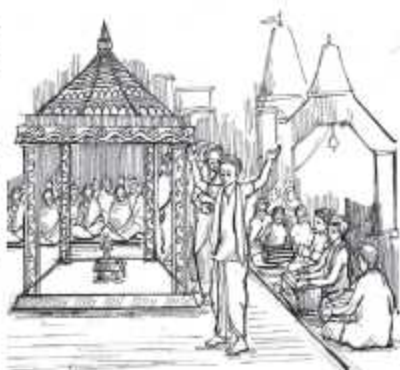
CHAPTER THREE

RELIGIOUS CUSTOMS AND CEREMONIES

The customs and ceremonies which make our life nice and successful, are Religious customs. There are also social customs. There are directions of propitious work in these customs. On the other hand there are directions of worship and must maintainable different ceremonies. Really religious customs and religious ceremonies are woven in the same niddle. Religious ceremony is not possible without rituals. On the other hand to celebrate religious ceremony, religious customs is a must duty.

Sangkranti festival, house entering, Jamai sashthi, rakhi bandhon, bhai phota, dewali, hatekhari, novanna etc religious customs besides doljatra, rathjatra, num-yagga etc religious festivals are also our culture.

At the end of this chapter we will be able to-

- explain religious ceremony and religious customs this two concepts.
- explain the main religious customs.
- explain the religious between religious ceremony, religious customs and Worshipping customs.
- analyse the importance of religious customs in social and family life.
- describe doljatra, Rathjatra, num-yaggya as religious ceremony and analyse the influence of these.
- analyse the influence of religious customs in family and religious life.
- explain the importance of visiting the Holy stream.

Lesson 1 : Ritual and Religious Festivals

The Hindus observe various festivals all the year round. It is said, there are thirteen festivals twelve months. Some of these are religious festivals. And some are general customs. Actually the endevour is for keeping life bountiful, happy and peaceful perpetually. The behaviors and activities which make our life beautiful and bountiful are recognized as rituals. These are called general practice (Lokacar) also. But medications of wel-fare activities exist in it. Again in scripture there is the indication of various festivals including Puja. These are Religious festivals. There is a close tie between rituals and religious festivals. Religious festival is needed for religious festivals. Here some rituals and religious festivals are described including Samkranti, Barshabaran, Doljatra, Rothjatra.

Relation between religious behavior, religious festivals and mode of prayer:

From birth to death, the festival and behavior related to religion are called religious behaviors. On the other hand to praise is religious festival. Religious festival religious behaviors are permitted by religious rules and regulation. A religious festival is observed in religious behavior. Praying is a kind of religious festival.

Lesson 2 & 3 : Several Religious Rites:

Shankranti:

Last day of Bangli month is Shankranti, Different festival are observed on different Shankranti.

Grihaprobesh:

To enter into the new house is called *Grihaprobesh*. In this fastival we pray to lord of Land.

Jamaishashti

Jamaishashti is observed in the sixth lunar day (Sasthi Tithe) of full moon (Shuklapaksha) in the month of Jaishthya. It is a very delightful festival. In this day son-in low is invited in in-laws house. Special food items are arranged. Son-in law is given new clothes. Son-in law also gives clothes to his in-laws as much as he can do. Shasthi puja is also observed in this day. Goddess of Shasthi is worshipped in hope of having children and for their wel-fare.

Rakhibandhan:

The word 'Rakhi' has come from 'Rakkha'. Rakhibandhan is one of the festivals of Hindu religion. On this day, the sister ties a pure suta (thread) on the hand of the brother which symbolises the lifetime bond between brother and sister. Rakhi can be tied on the hand of brothers having or not having blood relationship. And on this day, a sweet relationship is created between brother and sister. As this festival is observed on the occassion of full moon of Shrabon month, this day is also known as Rakhi Purnima.

Bhratriditiya:

This festival is observed in the month of Kartik . The day is extremely holy. In Puran it is said that on this day Yamuna Devi started for the betterment of his brother Yama. Sisters accordingly pray to God for the lifetime welfare of their brothers.

Borshoboron:

On the first day of Bangla year this festival is is observed. This festival has received unanimity along with religious custom on this day prayings, sweet and hilsha pantha are served and other festivals like halkhata takes place in different shapes

Depabali (Dewali)

Depabali festival is arranged in the night of worshiping of the goddess Kali or Shama. Light are kindled to remove dark i.e. remove ignorance of affection by kindling the light of consciousness.

Through its all ignorance and darkness is burned to enlighten the Universe. That is why it is arranged. It is also known as Diwali, Dipannita, Sukhratri (the night of happiness), and Sukhsuptika.

Hatekhari:

On the day of worshiping of the goddess Saraswati, it is a very important chapter for the festival Hatekhari for child who starts education session. This process is governed by the votary who helps children to write on banana leaf or write on stone to start their academic life.

Nabanna:

This is non communal and traditional festival of Bangle. Nabanna = Nava + onno; that is mean "new rice" this is one of twelve festivals of Bengali people.

During late autumn many types of food item are prepared to observe the Nabanna festival. It is season based festival. In this day people pray the holy goddess "Shree Laxmi Devi".

Lesson 4: Spiritual occasion

Doljatra

During lunar ecliptic time of the first half of spring people pray for the Holy God and goddess Radha and Krishna" through splashing color on them. Everyone enjoy the day through each other.Before this day a symbolic worship is observed by burning "burir ghor"(the old women house).

Sometimes attuned and said .. aaj amader mera pora, kaal amader dol, purnimate bolo shobai bolo horibol"

It is specially a Vaishnava(called who follows the God Shree Vishnu). On that day Lord Sree Krishna plays with color with Shree Radhika and his mates. Form that time it is being observed. This is also be called spring festival.

On that day, various types of fair are arranged in different places. People of all classes enjoy the day with lots of enthusiasms and spontaneity. Beyond Bengal region it is mostly familiar as "Holy festival"

Rathjatra

This one of the remarkable spiritual occasion of Hindus. Although rathjatra is spiritual for Hindus but now it is celebrated by all. During the first month of rainy season the

rathjatra is celebrated. This rathjatra is mostly familiar as Shree Shree Jagannath <lever Rathajatra. Temple of Jagannath is established at Purni in Urisha.

Rath means a four wheeled vehicle. Here two gods and one goddess are present. Devotees are pulled from the one temple to another temple by using rope. In nineth days it turned back to the temple where it started its journey. The turn back season is termed as ultorathjatra or Shree Shree Jagannath deber ponorrathjatra.

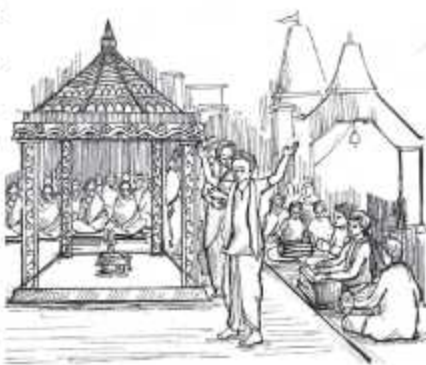
Different kind of fair and festival are arranged for nine days. It is observed in various parts of the region in our country. But most famous and well known Rathajatra is arranged at Dhamrai in Dhaka district.

The importance of rathyatra

During rathyatra the God comes closer to his devotee. Every one pulls the rope at a time. Here is no discrimination or communalism. That why it teaches us the sovereignty. It has both economic and recreational value.

Lesson 5: Religious festivals and Impotance of Religious festivals and Rituals in family and social life.

Numjogga :

Through the occasion devotees pray to God Sree Krishna and Sree Ramchandra. This Numjogga festival are arranged on the basis of location, time and the quantity of arrangement. For this festival temple is sacred totally. Many devotees come from distance place. The Hindus believe if they can hear the name of Shree Hari, He can bless them and can remove from various woe and unhappiness. From that belief people participate in spiritual occasion ''namjogga".

Once work: Give a description about Doljatra or Rothjatra or Numjogga religion function which is celebrated in your are.

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Importancce of Ritual and Religious Festivals:

In family and social life religion is very important to individual family and for whole society. It makes people polite. Religion instructs us to follow these human values. Religion embodied family and society strangle. If we want to direct our family, society, well, we should follow the values of Religion and religious festival.

Lesson 6 : Holy places of Bangladesh :

In Bangladesh there are many holy places for Hindu religion such as Shitakundu in Chittagong, Adinath temple in Mohes-khali, Orakandi in Gopalgonj, resting place of Ramthakur, Lahagora in Jessore, Hemayetpur in Pabna, Tahirpur in Sunamgonj, Jugoltila in Srihotto and etc.

Importance of visiting in holy place

Holy place is called Pumyatirtho. It was called historical place. Effect of partition in our life and society. Pumyatirtho is located in Sunamgonj.

Ponatirtho and its influence on family and social life :

A Ponatirtho is located in Sunamgonj district in Taherpur village. Srimat Addiaty was the follower Mohaprovhu Shree Choitonna.He was born in Tagerpur gathered in the month of Choitro for 'Barunisnan'. It is located in Laurtilla. Mother of Aditya Provhu named "Lavadebi" wished for gongasnan but for her poor health condition she didn't do that. Aditya Provhu for fulfilling his mother's wish gather sacred water of all holy places in a river by practice of yoga. This lake is the old Renuka river. At present this river is flowing as Jadukata. Many people gather on the bank of this river of Tahirpur Thana in Sunamgang every year in Panatirtho in Baruni shower.

New word: Enter of home, Jamaisosthi, Rakhibondhon, Dipaboli, Hatekhori, Baruni, and Ponatirtho.

Individual work:	You have visited the same holyplace in Ponatirtho discuss in brief.

Exercise

Multiple choice questions:

1. Which deity is worshiped in *Nabanna Utshab*?

(a) Saraswati (b) Laksmi

(b) Durga (d) Manasha

2. Which one is the prime festival of *Chattra Shankaranti*?

(a) Jamaishasti *(b)* Doljatra

(c) Diwali *(d)* Shib Puja

Read the following passage and answer question no. 3 and 4-

Ayon , a student of class nine, celebrates Phahela Baishak by prayer with the people of the village. This program is a big festival for him.

3. Which program does Ayon participate in ?

(a) Shakranti (b) Grihaprobesh

(c) Borshobaron (d) Nabanna

4. Why is Borshaboron important?

(i) It is universal

(ii) It is non-communal

(iii) It related to religion and moral teaching.

Which one is correct?

(a) i (b) ii

(c) iii (d) i, ii & iii

Creative Question

1. Every year Kanok prays for her brother's long life by giving holy sign on her brother Souboma's forehead in the day of Sukla Dittya on the month of Kattik. She believes this will help her brother get relief from all sorrows and sufferings

(a) What is the name of Bangla month?

(b) What do you mean by Religious right?

(c) What does Kanok observe?

(d) What is the importance of her ritual?

2. Gabinda went to *Langolband Sann (holy deep) in Chatira*. He bathes in the river. After bathing he came to know about *Langolband* history.

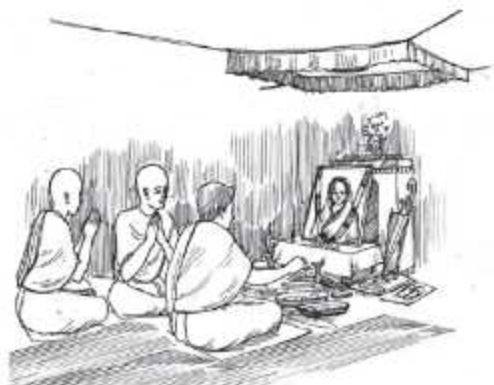
(a) What do you mean by Holy place?

(b) What is the importance of visiting Holy places?

(c) What is the relation between Gabinda's pilgrimage and that of the text?

(d) What is the impact of visiting Holy place in Gabinda's life?

CHAPTER FOUR
REFORMS IN HINDUISM

To make our earthly life beautiful and beneficent, the ancient sages advised for religious customs and manners and propitious rites. For this reason, they have composed 'Manusonghita' Jaggobalkasemghita' 'Porashorsonghita' etc. Law book means famous holy books of Hinduism rites. Various propitious ceremonies are celebrated in whole life in Hindu people by taking adoption of rites of these holy books. The rites of completing obsequins and deceased ceremonies purpose or corpse, are described in Hinduism holy- books.

After finishing this unit we will be able to

- explain religious reforms.
- explain usual amendments and mention the names of various reforms.
- explain the importance of religious reforms in family and social life.
- describe continuously various division of Hinduism marriage function.
- explain the easy meaning of marriage to steps and the knowledge of verse.
- analyze – 'Hinduism marriage is steady binding between husband and wife.
- analyse the importance of marriage in social and family life.
- explain the reason of 'Dowry system the impiety'.
- explain the concept and system of obsequies.
- explain the easy meaning of the vanes of the time in evolving around corpse of obsequies.
- analyse the importance of obsequies.
- explain the profane concept.
- explain the system and importance of profane.
- explain the concept of sraddha and rites of Addo sraddha.
- explain the importance of Addosraddho in social and family life.
- explain the importance of ritual and ritualism of Hindu Society.

Lesson 1 : Idea and type of religious:

According to traction which propitious celebration are held in total life of the Hindus are called right of hinduism. There are ten in 'Smirity sastra'. Such as - 1. Gorvadhan, 2. Pungsobon, 3. Shemontounnoyn, 4. Jatkorma, 5. Namkoron, 6. Annaprashon, 7. Churakoron, 8. Somaborton, 9. Uponoyon, and 10. Bibaho.

Here, some popular reforms are mentioned below in short:

Jatkorma: Father spells Mantra and touch his son's tongue with job, josthi modhu and Gee after born. It is called jatkormo.

Namkoron /Naming: Namkoron is necessary in 10th, 11th, 12th, and 100th days after the child/baby is born.

Annopration: The first annovojon, with puja and propitious celebration in the 6th month of boys and 5th, 8th, or 10th month of girls are called Anna ration.

Somaborton: After completing studies when student returns home from the house of guru a celebration was held in ancient called somaborton.

Bibaha: The beginning of bridegroom and the bride with bed and pitripuj a, Hom etc. by spelling Mantra in youth is called Bibaho.

Now-a-days Gorvadhan, pungsobonand shimonto-unnoyn etc are extineted from rites of Hinduism.

Lesson 2 : Bibaho

Bibaho is practice of religious life in Hindu society. Woman is man's wife, so, avoiding wife, any religious work cannot be successful for man. So, the word Bibaha means to man is to take the responsibilities to meet his wife's all demands and protect her honour.

Kinds of Bibaho:

There are eighth kinds of Bibanho that are mentioned in famous Smritisastro, 'Manusong hita, Such as- Bramho. Daibo Aryo, praja patho, Asur, Gandrba, Rakhos and paishach, Bramho, Daibo, Arya and prajapbtto are popular kinds of Bibaho. Now-a-days prajapatto Bibaho is popular in society. The bride is covered with clothes and is dressed with jewelry and learned and upright

bridegrooms are invited for going bride that is called prajapatto Bibaho. Gandhorbo Bihaho is also popular in society. The Bibaho that is held with exchanging garland between man and women and taking promise is called Gandhorba Bibaho The Bibaho of Dushsanta and Sakuntala in the Mahavarat is a great example of Gandhorbo Bibaho.

The best Mantra of Bihaho:

Yadetat hridoyong tabo, tadasthu hridoyong mamo

yadidong hridoyong mamo, tadastu hridyong tabo

(Chandoggo Brahmon).

Simple mearing: Tomar hridoy amar hok, amar hridoy hok tomar.

The relation between husband and wife is turned into very intimate relationship by means of this Mantra. Life becomes a container of all energy. They promise to live together in well and woe till death. And start a new way of life.

Importance of Bibaho:

According to Hindusastra, Bibaho is the best among ten propitious celebrations in our total life. Man achieves paternity by being children's father and woman achieve maternity by being children's mother. A happy family is built with father, mother son, daughter, all together and love and affection tenderness etc. The gentle nature of a man is unfolded by the centre of a happy family. In this way marriage becomes the institution for building up ideal men.

Lesson 3 & 4 :

Different phases of Marriage/Bibaho:

The rules of Hindu Bibaho some are customs and some are formal tradition. The Hindu Bibaho is not only a connection, but also the best moment of life. Bibaho is held with spelling Mantra, Ulithian, and shonkhodhoni in front of Narayan, Aging, guru, priest, kins and invited people. The celebration of Bibaho is ended by joggo and some formalities.

Ashirbad

There are many parts of marriage ceremony. These are Ashirbad, Odhibash, Bridhishradho, Gaye Halud (Gatro Horidra), Reception of bridegroom (Bar-baron), Shuvodrishti, garland exchange, Sampradan, Jagganushthan and Saatpaake bandha, marital sign on forehead, Saptapadigaman, basi biye, Astamangala etc. Of them some parts are related to scripture and some are general practice various from regions to regions.

Bridhisradho

On the day of marriage or the previous day, both parties pay tribute to their ancestors. This is called bridhisradho.

Gaye Holud (Gatro Horidra)

Gaye holud is an important part of Hindu marriage ceremony. The formalities of marriage ceremony start with gaye holud. It is performed in the respective house of the bride and the bridegroom. The bride or the bridegroom is seated on a mat. The elders bless them with rice and grass and the younger ones say nomskar, and apply turmeric on the cheeks, forehead, and hand. They are also given sweetmeat to eat.

This is actually a process of making the body pure. Methi, sundha, mustard, sandal etc. is mixed with raw turmeric. All of these are symbols of good luck. The main objective of this ceremony is to wish the new couple happiness, peace and a strong mortal life.

Individual Work: Why Bridhisradho and Gaye Holud ceremony is performed before the marriage? State the reasons.

Garland Exchange

The bridegroom places his garland around the bride's neck and the bride places hers around the bridegroom's neck. The garland is exchanged three times way this.

Somprodan

Somprodan ceremony is the main ceremony of marriage. The bride and bridegroom are seated in the marriage seat facing each other, wearing the marriage costume. The bride faces west and the bridegroom faces east. The one to submits the bride, sits facing north. The bridegroom's right hand is placed on a pitcher filled with water from the Ganges, decorated with mango leaves and with dolls drawn over it. Then the right hand of the bride is placed on the bridegroom's right hand. Then five fruits and kushpatra, are tied to the hands with a red piece of cloth and garland. The bride is given away by mentioning the names of Somprodankorta by making sounds with tongue and shells.

Worship Ceremony and Tying with Seven Rounds

After the Somprodan ceremony a square worship stage is made. By reciting mantras from the veda, all pride, anger, jealousy, hatred etc. have to be dumped in fire symbolized by a mango leaf soaked with ghee. Then the fire has to be circled seven times. By this way the couple enters a new life tied to each other by seven rounds (Saatpakey badha). By this ceremony the bride and bridegroom is tied to each other for

the rest of their life. In some places the marriage stage is surrounded by banana trees, is circled by the couple. The bridegroom holds the right hand of the bride with his left hand like a hook and circles seven times. Apart from this the comers of both of their cloths is also tied together.

Individual Work: Describe the rationality of Suvodristi and Worship Ceremony in marriage.

Marital Sign on Forehead

After Somprodan and Worship ceremony, the bridegroom applies vermilion on the forehead of the bridegroom. This is the most important event of a Hindu woman's life. From this moment the bride may wear vermilion on her forehead as long as her husband is alive. In our country this is performed on the day of gaye holud or Bashi Bibaho. Bashi Bibaho means the day after marriage.

Dowry customs is sin:

If the bridegrooms parts are given prompt money or property for the marriages of the bride it is dowry. The custom of dowry is a social disease. It harms us a lot. Giving and receiving of dowry is an equal crime. The root of this is illiteracy, carelessness, father centered and controlled social system.

Dowry in present social system is condemnable. It is absent in many cases. We should come forward to saving the society from these criminal activities. Change in our outlook, social obstruction make woman literate and make them aware of their rightful honors is needed to remove this bad custom. With mental broadness and life like teaching can remove this customs easily. Overall strict law should be enforced against dowry.

Lesson 5: Funerals (Anthesthyakria)

The world 'Antasti' comes from 'Anta' and 'Isti'Antha means last and Isti means oblation of fire. So the word Anthasti means the last oblation of fire or the sacrifice of body to the fire.

Death means the outgoing of soul. When the soul gets out from body it becomes a lifeless immovable matter and starts to be rotten. So in the scripture the funeral obsequies of dead body is given this reverence is known as Anthasticria.

After death the body is covered with cloth and decorated with garland and scandle and taken to the samsan. There the head of the dead body is placed towards south and he is laid on the reed. Then the person who has the right of burning baths and make the dead body to booth plastering oil and turmeric.

After that the dead body is worn new cloth, garland and decorated with sandal. Then two eyes two hear. The hole of two rose and mouth this seven holes are are covered with gold or copper. Then the offering of a funeral cake is given.

After this the elate is made with mango wood or sandalwood. Then the body is placed on chi ta (pyre). It doesn't harm if sandal wood is not available. Conflagration (Dahokarjo) has to be done by any wood available in that particular area. At present cremation is done even in electric furnace.

The Spell of Anteshtikria: As per ritual, the eldest son applies fire on the head of the deceased person. This is called *Mukhagni*. The Smritishastrya has long list of alternatives in absence of the eldest son. Before *Mukhagni* the following *mantra* is uttered moving around the corpse three or seven times.

om kritna tu dushkritam karma jatona - bapyajamta.
mrtyukalavasham prapyo naram panchatwamagatam.
dharmadharmasamayuktam lovamohasamavritam.
daheyam sarvagatrani divyan lokan sa gachhatu.

It means by knowing or not Krowing he has commited sin. Now he has gained the five matters of certain because of death. He is filled with sin-unsin, greed and moha. Bum his total body. He may go to the heaven.

After burning the dead bodies the person should put out the fire of the chita with water and clear the place. All cremation friends will take bath and will be clean.

The importance of funeral:

When soul departs from a body it becomes a non-living particle and naturally it begins to rotten. When it lies deem on earth it pollutes the environment. So in scriptures, these dead bodies have been hold to cremate, so funeral of dead bodies is a religious regulation. It has not only a religious value, but also it has a social value. When anybody dies the neighbors, with and his friends come to see the dead man's family ancestors observe 'oshocho' to show him honors. Doing these people strengthen social bonds. xerses purify our soul. An attitude of fellow feeling arises in everyone's mind. A social value is developed in a person.

Lesson 6: 'Osoucha'

Shoucha (শৌচ) means purity. Oshoucha is a state that we observe at the death of our parents or near and dear ones. When they die, our body and mind are unable to act as usual. So we need a time to be okay.

During the Oshoucha period one has to live by taking fruits and a special kind of food called Habisshanno. It is a period of strict regulations that continues till Sraddha of the dead.

During 'Oshoucha' a basil (tulasi) plant is placed in the yard where water and milk is to he offered in the name of the dead man.

After the death of parents in the fourth and tenth day meal has to be offered. This offering is called purok pindo. A total of ten prod pints have to be offered after osoucha curling all the hair of head now dress has to be warned. On the second day after 'Osoucha' Sridhar is observed. Observing method of 'Osoucha' differs from caste to caste. The people of lower caste have to observe it for more days than higher caste people. The role of observing Osoucha is ten days for Brahahaman, twelve days for Kshatriya, fifteen days for Baishya and thirty days for Shudhra. But now a day's people of every caste observe ten days of osoucha and observe sradhya in 11th, 13th day.

'Oshoucha' differs from birth to death. If we Oshoucha osorcho due to the birth of a child it is called 'Jananasucho' and if we do that for death it is called 'Moronasoucho'

Importance of observing 'Oshoucha':

'Oshoucha' observing is not only a religious regulation; it also has a lot of value socially. During parents lifetime, wherever we come back home after all days hard work, their touch makes us a lot happy. This sudden loss of dear ones makes children unstable. Even the death of our kith and kin saddens us. So we have to prepare ourselves for wishing the peace of their soul. But with unstable mind we cannot concentrate on God. For this we require peace full mind. So, we med time. And to prepare ourselves observing'Oshoucha' is a must.This makes our mind steady and brings peace.Besides, the family of the dead man, his ancestors honors him by observing 'osoucha'.

Lesson:- 7 & 8 Addysradhya:

Sraddha means to offer something with honor. So, where there no connection with honor, there 'sraddha' cannot be observed, even if they spend a lot of money. The firsts 'sraddha' after the death of a person is called adya sraddha. It is observed the day after osoucho ends. As far as we know 'Nimi' started this 'sraddha', there is regulation of sin, eight or sixteen etc offering this 'Sddyasraddha'. It depends upon people's ability. In addyasraddha 'Geeta' and a massive parba of the mahavarat is recited. In some regions "Kothopanishada' is also recited.

The full name of Addyasradha is 'addya akadista sraddha'. This sradddha is observed in the name of one man so it is called 'akoddista sraddha'. I.e. offering in the name of one's mind with honor.

In the beginning of the 'Adda Ekoddishta Shradha' light is to be fired (প্রজ্বলিত). Then we have to worship the 'Bastupeereesh joggers, and Bhushami'. Then the 'Shradha' of the late person is to be done. At that time seat, umbrella, shoes, clothes, 'onno', water, tambul, wreath, bed etc is to be dedicated with sacred speech for the late person. Then 'Pindodan' is done and thus 'Adda Ekoddista 'Shradha' is finished. Even women perform 'Osouchs' and 'Choturthi' ceremony.

Importance of Addashradha in filial and social life:

Addashardha is not only important in religious sector, but also it has enough significance in the filial and social sector as well. When someone passes away from the world, his neighbors and other relatives not only come to see the dead body, but also show respect for his soul and become one with his family and other kith and kin. In this process, social and filial bonds become much stronger. Everyone feels equal pain. Alongside relatives can meet each other. In this process, love and respect for each other are enhanced. Social seeds are being germinated inside the future generation.

Person work: What are the things to be rendered during Addashradha

Importance of same rules:

No discriminatory line has to be drawn between the several castes of Hindu religious society when they attend religious festivals. Again, importance has been seen in terms of maintaining some rules between several castes. As it is said in "Srimadvagabatgite"

that caste division is done not on, rather it is done on the basic of work. That means, one's caste is defined according to his profession. In 'Gita' Lord krishna has said that "CHATURBARNANG MOYA SRISHTONG GUNKORMO-BIVA GOSH" ('চাতুর্বর্ন্যং ময়া সৃষ্টং গুনকর্ম-বিভা গশ'). That means I have created four castes on the basic of talent and work.

It is not right that one will be called 'Bramhan' when he is bron as his predecessor. The child of a sudra can also be called 'Bramhan' ifhe is inspired by the quality of tatal purity. Again if a Bramhan child is inspired by vanity he will known as a 'Sudra' child. So it can he said that, also or caste division is not done on the basic of birth, rather it is done on the basis of work. Difference in the duration and difference in the process of maintaining 'Osoucho' are not logical.

And that's why people from every caste maintain 'Osoecho' for ten days and on the eleventh day they do the 'Shradha' of the late person. But it is done of one's own accord. Some rules are logical and same rules are important for several castes for the unity and amity of Hindu society.

Exercise

1. Which form of marriage is done with man and woman exchanges worth with oath?

a) Prajopotto b) Gandhorbo

c) Asur d) Bramhe.

2. What do you mean by 'Somaborton'?

a) Going to teacher's home for learning

b) Giving valuable gift to the teacher while learning

c) The farewell occasion after the learning course

d) Coming one's home from teacher's home after learning

Read the passage below answer the question no-3

Gopal is his grandmother's only grandchild. He is highly grieved when he sees his grandfather dies in front of him. He also notices that the dead body is embellished with wreaths of flowers and 'Chandan' and it is carried to the 'Shoshan' by his father and other neighbours. According to the scripture Gopal and his parents has maintained 'Osouecha' for 12 days.

3. What's the reason of carrying Gopal's grandfather to the '*Shoshan*'(*creamation ground)*?

a) Maintaining Hobishano b) for yoggo

c) for shraddha d) for funeral ceremony

4. The thing that they will achiest by maintaining Osoucha is-

i) Illegibility for shraddha

ii) Preparing them for the betterment of soul.

iii) Maintain the rules of scripture which one is right?

Which one is right?

a) i and ii b) ii and iii

c) i and iii d) i, ii, and iii

Creative Question

After completing Gradualion, Mita's parents have fixed the date of her marriage. Dressing Mita with clothes and imitations her father has handed her over to the bridegroom. On that occasion, the priest recited the scored speech and completed the marriage ceremony by oblation.

a) What is 'Songskar'?
b) Why 'Onnoprashon' is done?
c) Describe the method of Mita's marriage according to your text book?
d) Describe the logic of oblation ceremony in Mita's marriage?

CHAPTER: FIVE
DEITIS & PUJA

We have become acquainted with different deities and their worshipping the necessities to worship and more idea in other classes. In this chaper we will discuss worshipping the priest and his competence. Devi Durga, Kaali, Shitala, Kartika and their worshipping. Devi Durga is considered as Divine

Mother because she spreads the massage of happiness and prosperity among us through the termintion of distress sorrows and sufferings. Devi Kaali installs herself with her divine power and protects us when we fall in a worldly disaster. She is known as Thakurani to all of the villages. Everybody worship her with great veneration as she is the goddess of peace to all. Kartika is the the son of lord Shiva and He is the commander in chief of Hinduism. We worship him as protector. In this chapter we will discuss about the introduction of deities, mentora and the importance of all worshipping in our social life. In the end of the chapter we can-

- analyse the idea of worshipping and priest and his competence.
- describe the idea of deities.
- describe the intoroduction and appearance of Durga.
- depict the eymological meaning of the neme Durga.
- describe the Method of Durga Puja (ceremonial wakening and shedding).
- describe pronam mantra, its meaning and its lesson.
- analyse the virgin worshipping and Bijoya Dashami and their importance and influence.
- describe the importance of Durga Puja in socio-economic and family life.
- be inspired to worship Durga in our ways of life.
- describe the meditation of Kali puja, the meaning of pronam mantra and its lesson.
- explain the influence of Kali puja in our socio-economic and family life and can practice the learning of Kali puja in our ways of life.
- explain the introduction and method of worshipping of Shitala Devi.

- explain the meaning of pronum mantra and its lesson.
- explain the importance of Shitala Puja.
- apprehend the influence of shitala puja and be inspired in practicing Shitala Puja.
- explain the introduction of Kartika.
- explain the meaning of meditation and pronam mantra and its learning.
- explain the importance and influence of Kartik Puja and be inspired in preaching his magnanimity and lesson.

Lesson: 1 Worshipping and priest : The word 'worshipping' expresses its meaning as to revere or great admiration to somebody which is done with adoration and paying great homage through flowery treatment. In Hinduism the word 'worshipping' bears a special meaning . Maintaining all rules and regulation and with great veneration and flower wood, grass, basil, plants, wood apple leaf incense and lamp the worshipping programme is done to satisfy the symbol and appearance of God.

The main purpose of worshipping is to bow down in front of the most powerful God and deities to get accompanied with deities symbol the quality and power of creator. For this reason, the programme which is arranged to satisfy the deities is called worshipping.

The Priest

The word 'Priest' is formed of the combination of 'Puros' and 'Heet'. 'Puros' means 'in front of' and 'Heet' means 'welfare'. He who plays a great role in worshipping is called priest. In general, the person who performs all the worshipping activities is called priest and stays in the summit of all. In details it can be defined as the person who plays a great role staying in the apex position to all is called a priest. To worship is his proceeding. That the person is called an institute of a sacrifice when the worshipping under the determination of the name of the person is done. The institute of a sacrifice itself can be institution. But usually the institution of sacrifice calls worshipping programmer. Generally the people of the Brammin community by birth are associated with priestly activates. But the priest and Brahman in is not the same word. Those who possess clear knowledge and idea about Brahama Veda are called Brahmin.

A priest must have the knowledge of language and Shastura. Those who studied, taught and pondered science and measurements, they were the Brahmins. So it was the job of

the Brahmins to be the priest. But now, the knowledge of sanskrit and sastra is seen is all casts. That is why anyone of any cast with that knowledge is eligible to be the priest. A priest must have the following qualities.

The Qualities of a Priest:

A Priest is a respected man he performs personal and social ceremonies. For that reason, he needs the following qualities:

1. To be capable to perform the acts of a priest for any person of any cast following Hinduism.
2. Must be acquainted with reading and writing Sanskrit.
3. To have theoretical and practical knowledge on daily duties and puja-parbana.
4. To have theoretical and practical knowledge on Hinduism.
5. To be experienced in Dharma-Shastra and the rules and regulations of Shastra.
6. To have sympathy for the progressing general Hindu people from the social point of view.
7. To have the ability to utter mantra correctly.
8. To have knowledge and experience on various puja and religious ceremonies and its rules and regulations.
9. To be neat and clean.
10. To be patient, honest, truthful and true to one's word in personality.
11. To have perfect personality with modesty and decency.

Lesson- 2 Idea of gods-goddesses

Ishwar is the possesor of unlimited qualities and power. When He expresses one of these qualities in a definite and special form then He is called god. Gods and goddesses are the different qualities or powers of Ishwar in a mantra in Rigveda, it has been said.

'Ekong Sod Bripa Bohudha Bodonti' ('একং সদ্ বিপ্রা বহুধা বদন্তি')

Meaning: The scholars have called the great and eternal Brahman by many names.

Puja is offered for different qualities and power of Ishwar. They are made happy by puja. In order to earn God's blessings and to live a happy and healthy life, man offers puja. When God's are praised, Ishwar is satisfied and He grants us grace.

Divisions of Diety

Veda is the earliest scripture in Hinduism. The purana has been written on the basis of the veda. In the veda and the purana, the forms, powers, influence, social importance and the rules of the puja-ceremonies of different gods and goddesses have been discussed. On the scriptures, the gods and goddesses are of these types–

1. Vedic Devata
2. Puoranic Devata
3. Deities of Earth.

A. Vedic Debata: The god's and goddesses that have been mentioned in the veda are the Vedic Debatas, for example, Agni, Indra, Mitra, Rudra, Varuna, Vaya, Soma and others. The goddess in the Vedic age are Sharoshati, Usha, Aditi, Ratri and a few others. The Vedic gods and goddesses have no forms or statues. But the Vedic Mantras describe the beauty, quality and power of each god and goddeses . The puja of the Vedic age was Yaju. In the vedic upasana, prathima puja, was not present, fire, or Agni was the medium by which mantras were used to pray to other Debatas. Agni is called the priest of the gods and the god of the priests.

The gifts and sacrifices like ghee, payesh and pitha (cakes) were offered "in fire; for them to the gods through Agni. The Vedic sages beleived the deeds of Bishwa Brahma to be a giant work of yaggya. That is why the Yaggya done by them became the symbol of universal Yaggya. At that time this was the principal medium of prayer. Through Jaggya, the Vedic sages achieved the blessings of gods and goddesses.

Pouranic Deities: The deities who are described in the purana are called pouranic deities.

Example: Brahama, Vishanu, Shiva, Durga, Saraswati, etc.

At the pouranic age, many Vedic deities changed their forms and new deities took their forms and new deities were found. Vishnu is mentioned in the purana as deity with

conch-wheel goda lotus. But, in the Veda, Vishnu is a form of rhythmic natural power only. Visnu in Veda is basically the sun.

Local Deities:- The deities who are not mentioned in the vade and in the purana but still the followers worship them are known as local deities. Example Manasha, Shitala, Dakshimin Roy, Later on, many local deities like Manasha were included in the purana.

Worshipping Gods and Goddesses

All gods and goddesses are not worshipped at the same time. Many gods and goddesses have fixed month, time and 'tithi' of worship. Vishnu, Shiva, Lakshmi puja is done everyday. On the other hand, Brama, Kartik, Saraswati etc. deities have fixed time of worship. On the basis of social participation, puja or worship is divided in two types Family puja and puja for everyone. Only family puja is done by family members and other puja goes to all of the socity is called puja for everyone. It has a Universal shape. Puja for everyone turns into festivals.

Lesson: 3 Goddess Durga: Identity and Description

Durga is the symbol of Ishwar's power; she is the cumulative expression of all the power of the universe. She is also worshipped by the names Joy Durga, Jagaddhatri, Gandheshwari, Bana, Durga, Chand, Narayani etc.

The Meaning of the Name Durga

Du:- gom + aw (অ) = Durga (দুর্গা) which means a place where it is very hard to go.

The word Durga is formed by changing the word Durgo (দুর্গ) and is used as the name of the goddess Durga. Durga is Mahamaya and tough to win. She can be attained only by meditation. Besides, she slaughtered a demon named 'Durgom', and so she is called Durga. Another meaning of the word Durga is Durgatinashini, which means the one who removes disasters from the universe.

Once Mohishashur captured the kingdom of heaven from the king of gods, Indra. At that time, from the combined strength of the gods, Devi Durga was created who slaughtered Mahishashur. This is the reason why she is called Mahishashur Mardini. From the ancient period, the Hindus have been worshipping her sincerely. That is why, Durga Puja is the biggest festival of the Hindus.

Description of Goddess Durga:

Goddess Durga has ten hands and hence she is called 'Doshobhuja'. She has three eyes like shiva and hence she is called Trinayana. Her left aye indicates the moon, right eye indicated the sun and the central eye is located in the middle of the forehead indicates Knowledge of fire. She has ten weapons in her ten hands which refer to as a symbol of power and the powerful lion is her carrier. This lion also symbolizes power. The complexion of Goddess Durga is golden yellow like the Atashi flower. She removes all the evil things by her ten hands and brings about our happiness.

The weapons at the right hand side of goddess Durga are Trishul, Kharag, Chakra (Wheel), Bana and a shakti. The weapons at the left hand side are shankha (conch), Khetak (sheild), Ghonta (bell), Ankush and paash. She is a symbol of infinite strength and qualities.

Lesson 4 : Procedure of durga puja.

Time of the festival and its raw materials:

Durga puja is one of the major religious festivals of Hindu community in Bangladesh, Indian sub-continent and many other countries of the world.There have been a time of celebrating Durga puja twice a year. In the fourth mint of Ashwin, Sharadio Durga puja takes place and in the fourth night of Chaitra, Basanti puja is arranged. In Bangladesh and West Bengle of India, 'Sharodio Durga outset' is declared from the day of Mahalaya. In the month of Aswin, at the fourth night is the day of shoshthi, the idol of godennes Durga is established and sharodio Durgauthshab starts and lasts until the

fifth day dashimi. In the day of Dashimi, the dashami puja is done and with that Sharodio Durgastshon is declared over. In some places, at the fortnight of Aswing, in the mentioned day Druga puja is celebrated. But from shoshthi, officially Durga puja starts and this custom is much better.

According to the day of customs and rituals, the time table of Durga puja is mentioned below:

1st days: Durga shashti-Bodhan i.e, Ceremonial weltering of Goddess Durga, incitation and, ceremonial invitation of Maa Durga.

2nd day: Mahashaptani puja - the age of Durga formed with leaves of nine plants and establishment, the second time of the begging of puja, satanic oriented puja.

3rd day: Mahashtani puja, kumari puja, shandhi puja, 4th day Nabami oriented puja, 5th day:

Durhani puja, Biswarjan and Bijoya Dushami.

The procedure of Durga puja has been described in the Great Nandikishor purana, Debi purana and 'kalika purana'.

Many raw materials are needed for Durga puja:

Lesson: 5. The procedure of Durga puja: Shashthi and shaptami puja.

Shashthi puja:

After Mahalaya, the sixth lunar day is started with Durga puja.

Samkalpo to devote oneself is done to observe Puja. Bodhana is held in the evening, then odhibas and invitation is held. Parnam mantra is uttered to the Goddess Durga.

Shaptami puja:

After the Shasthi comes Mahashaptami. In this lunar day (tithi) Shaptami related puja is observed. Soul is established in all the idols including Goddess Durga by reciting the mantras. The Goddess is worshipped with the decoration of many materials like flower wood-apple leaf, Naibadya and clothes. Establishment of Nabapatrika is one of the important activities in this day. Basically, Nabapatrika is the collection of nine trees. These are kadoli (banana) Darimba (the pomegranate), Dhannyo (paddy), Haridra (Turmeric) Manak (mankachu), Kacu, Bellaw (wood-apple), Ashok and Jayonti. A sidling is tied with a banana tree. Then a sharee is worn. This is called Kalabau. Goddess Durga is appeared in N abapatrika by nine different names. Basically by the worshipping of N abapatrika we worship of the life giving tree. We preserve the tree. And power of ishwar, power of Goddess exist in this tree. By Nabapatrika we worship Goddess Durga.

Pranam Mantra

OM sharbamangalamangalye shive sharbartha-shadhike.

Sharanye Trambake Gouri Narayani Namahstu te. (Shree Shree Chandi 11/10/11)

Meaning: oh goddess you are behind everyone's welfare, shiva, sharbarthashadhika Gouri, Narayani please accept my pranam.

Lesson from pranam Mantra:

Goddes Durga appears in different forms and determines our peace.That's why she is called sharbamangala.She is shiva i.e well wisher. She accepts all prayer and fulfill all of our drmands.There is nothing she can't do.She is our shelter.She is Gouri.We shall pray to her for power and fight against injustice for the welfare of our society as well as ours. We get this lesson from Pranam Mantra.

Lesson : 6 & 7 : Great Ashtami puja & Kumari Puja:

During the Durga festival, Ashtami Puja (8th day) is very important. On that day Goddess Durga defeated Mahishashura. The devotees perform this day following the rituals and pray for her blessing.

Kumari Puja:

Kumari Puja is observed on the day of Ashtaimi puja (8th day). In our country, Kumari Puja is observed in Ramkrishna Math (temple), Dhaka. Kumari Puja is observed in Ramkrishna Math in west Bengal also. The major side of Hindu meditation worship is to consider women as mother, Ishwari. Through Kumari only Goddess Durga is worshipped. In Kumari puja women are shown respect. In this way welfare is brought a lot in family and social life.

Nabami and Dhashami Puja:

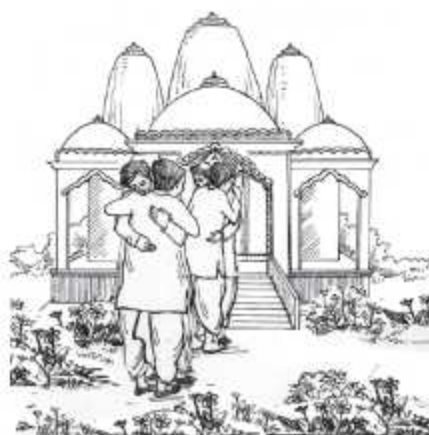
Nabami puja:

In the north lunar day, the ninth puja of Devi Durga is performed. During the sandhi puja 108 lamps are lit up and offered to the goddess. Then various other offerings are made to the goddess & *prosadams* are distributed among the devotees .

Dashami puja:

In the tenth lunar day the *dashami puja* of Devi Durga is performed by following certain rituals. The image of Devi Durga is immersed in water. This day is also known as Bijoya (or Vijoya) Dashami. Devi Durga, as if, is the daughter in our home. She travels from her in-law's house to paternal home. After spending four days there, she again gets back to Kailash Bhaban. As the image of Devi Durga is immersed in the rivers, ponds or other water bodies; the ceremony comes to an end.

The rituals of Bijoya Dashami:

Bijoya (or Vijoya) Dashami begins with the immersion (meaning বিসর্জন) of the image of Devi Durga. There are rituals and ceremonies to observe Bijoya. They include the following matters.

1. Decorating the goddess with vermilion, sharing some sweets and wishing good bye.
2. Married women decorate each other with vermilion and wish each other a long life.
3. Expressing love by hugging each other and by sharing sweets.
4. Using various musical instruments in an organized way during immersing
5. Returning home, than king each other and wishing each other a long lifer by using various herbs.
6. Donating various things among relatives and the poor.
7. People arrange fair in some regions on the day or the day after bisarjana.

Significance of Bijoya Dashami

1. By defeating / killing Mahisasura, Goddess Durga celebrated dashomi. So, this is the day of victory, the day of defeating injustice and establishing justice.
2. Goodess Durga represents the combind powers of all the Devas/Gods. That's why Bijoya Doshomi is the symbol of unity.
3. Bijoya Doshomi takes away all inauspicious and every type of evil power's impact from our life and encourages us to establish brother hood with each other.

Effects of Bijoya Dashami

- We forget all grudge / malice and enmity and create amity among all class of people. We also get encouraged to make everyone for our and near ones
- Filial solidarity increases / augments
- Respect grows for mothers / Goddess power in our mind.
- Forgetting all of our happiness, pain, hardship we grow in unity and amity.
- Social solidarity and compectress / family also increase.

Lesson: 8 & 9 Goddess Kalika: Description of Devi Kali:

Goddess Kali is also the Goddess of power like Devi Durga. She is dangerous to the Devils. In this world Devi Kali removes all injustice, evil, inauspicious, sinister, tyranny and destroys them. Devi Kali is Lord Shiva's Sahadharmini (wife) and she possesses special power. She expresses Herself as the goddess of death and time. That's why she is known as Shashan Kali. Apart from this Devi Kalika has also many other names as well. For example, Vadra Kali, Shayma Kali, Maha Kali etc.

Origin of Devi Kali:

According to different Puranas, Devi Kali has appeared as the Power of Lord Shiva. In accordance with the Hindu mythology, Devi Kali has been originated from the forehead of Durga and is known as infinite powerful. In Markandeo Puran, it is mentioned that She destroys the Devils in different forms and saves the Angels of heaven. Lord Indra along with other angels prays to Devi Ambika in order to get rid of the Monsters called Shumbho & Nishumbho. Devi Ambika got furious in anger. Then there were two forms, one is Ambika and another is Kalika or Kali. Devi Kali killed the spies of Shumbho and Nishumbho called Chanda & Mundo. Since then Her another name was Chamunda.

Kali Puja and its Session:

Usually Kali Puja arranged in the night of *Amaboshya (Dark fortnight)*. Kali Puja is generally organized after Durga Puja. It is held at midnight in the month of *Kartik* and *Agrahyan*. In the evening, light festival called Diwali is performed.

To get rid of various epidemics such as cholera, chicken pox, storm, floods, drought, Raksha Kali or Shyama Kali puja is arranged.

Procedure of Kali Puja:

Kali Puja is performed in the house or in the temple by making statue, like Durga puja. Kali Puja begins with the establishment of life (Pran Protistha) of Devi. Devi Kali is offered Pronam after meditating and offering Puja, Arati and Bhoga (offering).

Pronam Mantra of Kali Puja and its simple meaning and teaching:

Meditation of Kali Puja:

Om Shabarurang mahabhimang ghora-dangsirabarprodam
Hashyajuktang trinetrancha kapalkartikakaram
Muktakeshing loljjihbang pibanting rudhirong muha
Chaturbahu samajuktang barabhayakarang smareng.

Simple Meaning: Devi Kali is on the dead body, she is ferocious, she has three eyes, Her teeth are dangerous, Hers extended. Her hair is unbound, She has human skull and Katari (sharp weapon) in Her hand. In Her another two hands, She has boon and sign of fearless. Again Devi has a smiling face. Her appearance is described both as soft and hard.

Teaching:

1. Devi Kali establishes justice eradicating the injustice. We learn the teaching of wellbeing from her. We also learn the lesson of being strict to injustice and soft to justice.
2. Devi Kali has a great anger and fury to the evil doers but She is an affectionate mother to the devotees.

Kartik

Lesson 10 : Introduction of lord Kartik and the system of meditation and the incantation:

Kartik is a mythological god. He is the son of lord Shiva and devi Durga Lord Kartik is the possessor of a very beautiful and well formed body and immense energy. It is found in mythology that, the gods of heaven admitted him as their leader. His colour is just like the luminous gold.

We can see arrow, bow and harpoon in his hand as his war weapon. His carrier is pea - cock, the beautiful bird. Kartik fought with different Asurs in different times. He was born to kill Tarakasur . He also defeated the Bali's son Banasur . His other names are Skanda, Mohasen, Kumar, Guha etc. Kartik is dealt in the Skanda Puran.

Kartik Puja:

Kartik Puja is arranged at the end of bangla month Kartik. Kartik Puja is done by the priest. Couples pray for children in Kartik Puja. It is heard that, Deboki got lord Sreekishna as his son by praying Kartiki.

Meditation of God Kartik

Om Kartieyang Mohabhagong Moyiroporisongsthitm
Topto kanchonbornavong Shaktihastang Borprodam"
Dwivujong Sotruhontarong Abnalonkarvusitm"
Prasannabodonogn Debong Kumarong Putrodaykom"

Simple meaning:

Lord Kartik the Mahabhagong who is sitting on the pea - cock. His colour is as bright as glorious gold. He has weapon of energy in his two hands He is adorned with many ornament. He destroys the enemy. He has a smiling face.

Incantation:

Om kartikeya mahabhage daityadarparisudana
Pranotoam mahavaho namaste shikhivahana.
Rudraputra namastubhyam shaktihasta varaprado
Shanmatur mahabhaga tarakantakar prabho.
Mahalapaswi bhagovan piturmatuh priyo sada.
Devan yajnarakshartham jalastwam girislikhare
Shailatmajayam bhavate tubhyam nityam namo namah.

Simple meaning: -

Destroer of deman, Lord Kartik, we offer pronam to you. We respect you. You have energy in your hand. Grant our wishes six Krittikas are your wet nurses. To protect the Yaggya of the Lords, you were born in the high hill Hoy Lord, we offer pronam to you.

Importance and influence of Kartik Puja:

1. It is said that the face is just like Kartik. The body of Kartik is very nice, firm and strong. For this reason, couples pray for nice and strong children.
2. Kartik is the leader of the gods. Her power is immense so, he is worshipped as the rescuer.
3. Kartik is gentle and polite. But he is the fighter to remove all injustice from the society. He also set up peace in heaven by defending it from Tarakasur. We can established ourself as polite by following Lord Kartik and perform in building up an ideal society.
4. We all should be as polite and gentle and be careful against all injustice as Kartik.

Lesson 11: Devi Shitala

The introduction of Shitala Devi.

Shitala is demotic Devi. Shitala was accepted in mythology and then transferred to a legendary devi. Generally Devi abate the irritation of pox and cold us . Thus she is known to Shitala . For getting relieve from pox and skin disease Shitala is worshipped.

Devi Shitala is known to us as Thakurani Jagaroni, Korunamoye, Dayamoye etc. Shitala is maiden. In her head there is a crown in the form of kula and she sits on an ass. Her carrier is ass. In Skandhapuran, Devi is described as white coloured and two handed. In her hand there are water pot and broomstick. By broomstick she spreads cold water and removes disease.

Worship of Shitala:

Generally in shukla soptomi of Shrabon month we worship Devi Shitala. In temples or on the altar of Shitala puja it is worshipped by clergyman. The system of worsipping of Shitala is like to other worship but cold fruit is necessary at worshipping Her. Papya, Coconut, Water-melon and other sweet items are submitted for Devi. All classes of devotees participate in her worshipping.

Pronam montra of puja:

Om namami shitalam devim rasalohastham digambarim.
marjjanikalasopetam surpalankritam stakam.

Meaning: We offer pronam to Shitala Devi riding on the ass and bearing a broom in her hands.

The importance of Shitala puja:

1. Shitala Devi relieves us from pox and cold us. For this reason She is known to all
2. Devi Shitala is known to all as maintaining health rule and cleaniness.
3. There are purnakumbha and sommargoni in two hands of Shitala Devi. It is told that by sonmargoni She spread neutered cold water and remove all kinds of disease, heat, woe and create coldness. We also will server those who are

affected by pox and make them cold . By worshipping Shitala we are inspired to this kind of welfare work. She bears sometimes the leaves of Nim. Nim is a diseases preventing plant. We can grow Nim plant in yards of home for preventing diseases.

Exercise

Multiple Choice Questions:

1. Which Deva is known by Shoranon?

(A) Gonesh (B) Arjun

(c) Kartik (d) Shiva

2. Which tithy the worship of Shitola is happened?

(A) Panchami (b) Shasthy

(c) Soptomi (d) Ustomy

3. For Durgasnan which soil of connected place is necessary?

I. Three connected road.

II. Two connected road

III. Four connected road.

Which is the right?

(a) I (b) II

(c) III (d) I,II,III

Read the text and answer to the questions of 4 and 5 :

Shukla buys a wood apple tree from plant-fair and plant it in the yard of home. She regularly takes proper care and the tree is grown.

4. The tree which Shukla bought is concerned with which god?

(a) Kartik (b) Shiva

(c) Biswa-Karma (d) Ganesha.

5. Through the taking care of plant it is expressed that -

i. love to God

ii. love to plant

iii. to develop beauty

Which one of the following is correct?

a) i b) ii

c) iii d) i, ii & iii

Creative Question:

The villagers of Palashpur became terrified because of breaking out of the pox and cholera in the village. This is why, they were gathered to worship a special deity. They finished the puja taking a grand preparation and through the puspanjali and pronam mantra.

a. What do mean by deity?

b. Explain the concept of formal deity.

c. Which deity was adorned by the villagers in he stem? Explain the system of that worship.

d. Analyze the influence of that worship in social, domestic and moral life.

CHAPTER SIX
YOGASADHANA

According to *Hindu dharma shastra 'Yoga'* means 'unite'. After subduing own passion through *'Sadhana'* connecting soul to the supreme spirit for gaining *Somadhi* is called *yoga.* To practice *yoga* it needs to keep the body sound however there will not be any pain feelings are called *Yogasan.* Through yoga the process for adoring God is called *Yogasadhana.* The body and mind are both very important during adoring God. So to keep the body sound and mind peaceful importance of *dharma sadhana* for practicing yoga is infinite. In this chapter we are going to discuss in details about *Yogasadhana, Austangayoga* and *Yogasana.*

At the end of this chapter we will-

- confer in details about *Yogasadhana* according to *dharma shastra.*
- describe about mental health and religious program through *Yogasadhana.*
- summaries about the concept of *Austanga* yoga and importance.
- explain the concept of *Brikshasan.*
- practice *Brikshasan* and confer in details of influence.
- discuss the concept of *Ordhakurmasan.*
- practice *Ordhokurmasan* and discuss about the influence of it.
- explain the concept of *Gordasan.*
- practice *Garudasan* and confer in details of influence.
- explain the concept of *Holasan.*

Lesson 1 : The concept and importance of *Yogasadhana*

The concept of *Yogasadhana*

Naturally the word '*Yoga*' means '*Milan*' i.e. 'unite'. The milan with one another or to unite or to make them united is known as *Yoga*. But the meaning of *yoga* is deeper according to the field of *sadhana*. The connection with the embodied soul to supreme soul is acknowledged as *Yogasadhana*.

Brahma is many, undifferentiated, offer skilled, strong rupamaya Arup, nairbektika bektisarupa strong, strong chorachore abekta byakta. The attempts to get the connection with the Brahma are named *Yogasadhana*. His presence is eternal, senses are perpetual, and spirits are endless. He is universal and also all-surpassing-*Sachhidananda*. We want the connection with this *Brahma*. So therefore, through *Yoga* the process for adoring god and Brahma are called *Yogasadhana*.

Yogasadhana is the great way to be acquitted. Firstly to be acquitted you need a self-realization. And for this self-realization it is important to revive, to calm down and to compose mind. That's why we have to make our body and mind suitable for these. The body is clean, healthy and relaxed mind that the strategies we refuse to hear her are also named *Yoga*. Particularly it is named as *Hathayoga*. *Hathayoga* is the first step of supreme spirit to get the connection with the supreme spirit.

The importance of *Yogasadhana:*

To keep a sound healthy body and peaceful mind and for *dharmasadhana* the importance of *yoga* is infinite. Through yoga the digestive system becomes fully healthy, which makes the body healthy, light and cheerful. By practicing yoga we can cure heart diseases, asthma, allergy, asphyxia etc. Especially for the stout people, to keep a body healthy and mind beautiful yoga is great option. Through *yoga* our indriya and mind is chastised, sadhaka reaches, by alienating him from darkness, his own divine *atma* and *paramatma*, which is *jyotirmaya, anandomoya, shantimoya*, through the practice of rules of '*jam*', *astangayoga*. According to *Vyasdev:* 'One of the meanings of *yoga* is *samadhi*'. Through *yogasadhana* in *purakaal* saints are used to keep their body and mind fit. Through *yogasan* they used to be free from diseases and also through mediation, top-jop and pranayam they can keep a sound body and mind and can free from worries.

Some of the *yogees* do practice *yogasadhana* only to gain the *yoga* power, some of them do practice severe *tapashya* just to get rid of the inner *maya* and sacrificing thyself for the welfare of the people of the world.

Through self-absorption they gain *Mokhya*. The most-prudent *Bhishmadeva* said, regarding the self-absorption through *yogasadhana* and the ideology of *yoga*, said: the

yogees, like the archers who with a sound and absorbed mind hit their targets, achieve *moksha* through the performance of *sadhana* being free from impure desires and undivided attention. *Yogatattwabids* greatmen gain most-precious *brahmapada* through the unification of *jibatma* with *paramatma* after getting over the *mayataranga* of the domestic life.

The *yogee* being free of all sort of ohingsha can unify the *jibatma* with *paramatma* and will gain *mukti* through the performance of *yoga*.

Group work: Write down the influences of *yogasadhana*.

New word: Individual persona, gratification of ones desires, customary, the world, digestive system, *sudoul,* chastisement, luminous, self-absorbed, quite lost,

Lesson 2, 3 & 4 : The importance and concept of *Austangya*

The concept of *Austangya*:

Every person wants to lead a happy life. *Yogasadhana* is the way where a person can lead his life peacefully, happily and blissfully with full of liberty and without fear. This way is known as *Mohorshi patanjali protipadito austangya yoga.* There are eight steps of *yoga* to find humans soul which is prescribed by *Mohorshi patanjali.* They are- ***Yama, Niyama, Asona, Pranayama, Protyahara, Dharana, Dhyana, Samadhi***.

All of these are known as *Austanga yoga.* Now we are going to discuss in details about *aunstanga yoga:*

1. Yama

The first step of *Austanga yoga* is *Yam.* Yam means mortification. It is taking out *indrio* and jealousy, unluckiness from mind towards self-centralized. There are five kinds of Yam such as- *Ahingsa, Satya, Asteyo, Brahmacharjya, Aporigraha.*

a. Ahingsa

Ahingsa means not to hurt to anybody by any kind of activities. We should not think anything bad about anyone, should not say any ill word to anyone even should not feel any kind of jealousy. That means we should be devoted to the earth.

b. Satya

Satya means 'the truth'. Whatever we see, whatever we do and even whatever we think there has to be legitimacy. If our mind rules truly, being honest and lead our life on the basis of the truth then we can get close to the God.

c. Asteyo

Asteyo means not to steal. If we steal somebody's property which is not owned or grabbing things from someone illegally are called *Steyo*. So yogees always minimize their demand. Because *yogees* only have one wish, as much as they can get close to *Ishhwar.*

d. Brahmacharya

The *lexicographical* meaning of *Brahmacharya* is the exercise of vedic ideas and leading sole life . If someone in life achieves the *Brahmacharjya,* they feel strength and courage in body and mind, and also it's extending/spreading knowledge. Whenever *yogees* are practicing the *Brahma acharjya* in their life, their sense of knowledge is extending and it influences as a shining star. This way, they can easily approach towards *Ishhwar.*

e. Aporigraha

The word *Aporigraha* means not to accept. As not accepting the irrelevant things same way accepting the things in life according to one's limit. To live a simple life at least you need wealth, clothing, and food etc things and at the same time by leading your life the most important aim will be the *Ishhwar aradhana,* is called *Aporigraha.*

2. Niyama

The second part of *Austanga yoga* is *Niyama.* The *Mohorshi Patanjali* has identified the five kinds of Niyama, such as - *Shoucha, Santosha, Tapo, Swadhyaya, Iswara Pranidhana.*

a. Shoucha

The purity, innocence is called *Shoucha.* One is internal and another is external. Everyday the *Sadhak* has to purify his body by using water, to purify his mind by practicing *Shattacharan,* through *tapo* and *bidhhya* they also has to get rid of impurities to achieve purity of soul and vast extension of knowledge.

b. Santosha

The word *Santosha* means facing the satisfaction. It doesn't come at once; it has to rise slowly inside the mind. If somebody doesn't have *Santosha* there wouldn't be any concentration. The *yogees* don't have any kind of lacking senses and that's why there is no existence of *Osantosha* inside of their body and mind.They get feelings of heavenly pleasure just because inside their mind *santosha* exists.

c. Tapo

Tapo is the way to achieve the strict path of *sadhana. Attashudhhi, attashason, attasangjam* is necessary for this *sadhana. Yoga tapo* means the peaceful try to get an ultimate unity with *Ishwara.*

d. Swadhyaya

The word *Swadhyaya* means the study of the Veda and other scriptures or religious books. The noble ideas that comes from *Swadhyaya* get merged in the blood of the person (Swadhayee) who studies these scriptures and influence his/her life and soul.

e. Iswara Pranidhana

Pranidhana means offering. To offer all the karma and wish to *Ishwar* is known as *Iswara Pranidhana*. *Ohong* or *proud* is destroyed once everything is offered to *Ishwar*. He who believes in *Ishwar* does not become hopeless in his life and becomes full of energy. *Yogee* offers all his *karma* to the *Iswara* and hence, all his *karmas* bear godliness.

3.Asana

Asana means to sit steadily with happiness, i.e., *sthirsukhamasanam*. Different postures or a physical gesture, to keep a healthy body and sound mind, is known as *Asan*. The body gets stronger, healthier and light. Mental balance is achieved through the practice of *Asana* in one steady and happy posture. Harmony in body and mind is brought by *Asana*. *Yogi* wins his body through *Asana* and makes it the perfect carrier of the soul. There are many kinds of *Asana*, e.g., *padmashan, Shukhasana, gomukhasan, holashan* etc. *Yogi* concentrates his body and mind in the thought of *Ishwar* through the exercise of different kinds of *Asan*. Exercising *Asana* is very important in *Yogasadhana*. However, one needs to learn it from a guru or *yogi*.

4. Pranayama

It means 'Ayam' of Prana. Here Prana means the air we breathe and 'Ayam' means to spread. Hence, it means spreading the breathing air. In other words, to control the flow of breathing as your wish is known as Pranayam. In Pranayam, the air we breathe is spread all over the body. This is because Yogi lives longer not in days, but through the counting of his breathings. The more number of times he breathes, the more he lives longer. Frequent breathing will lessen the days he will live. That's why, he breathes less and breathes deeply in a rhythm. Through such deep and rhythmic breathing, his breathing organs become stronger, nervous system remains calm and his desires remain under control. Pranayama is completed through three processes- Rechok, Purak and Kumvak. Taking breathe in is known as Purok, leaving the breath out is known as Rechak and to keep the breathe in is known as Kumvak. Pranayama can, alternatively, be termed as the science of breathing. However, one should not practice Prayanayama through Rechok, Purak and Kumvak without the proper supervision of a competent guru.

5. Protyahara

It means to take in. In Yoga, to take all our senses inwards overlooking all the worldly interests is called Protyahara. All of our sense organs are taken inwards through hard

perseverance and control of habits. Once the sense organs are taken inwards, worldly-affinities are destroyed. In these situations, the soul can concentrate in its desired subject-matter.

6. Dharana

To concentrate or stabilize mind into something special is known as Dharana. Dharana means assiduity. You cannot achieve anything without assiduity. If you want to grasp any subject, you need to concentrate reducing your attention to other emotional feelings. To get Ishwar you have to want him intently. To want intently, you have to practice one-theory. You have to focus on a part of your body, like- naval, top of your nose or middle of your eye-brows or you can try to think about any god or anything. By doing this, yogi earns the quality to achieve his desired objective. Dharana is the basis of dhyan.

7. Dhyana

Dhyana means continuous deep thinking. If the mind thinks about Ishwar continuously then at the end it will achieve ishwaropom. In dhyana, every sense of a yogi, including his body, breathing, senses, mind, intellect and proud, dissolves in Ishwar and he enters into an unexplainable conscious state. He feels nothing but the supreme pleasure and he can see the inner light as well.

8. Samadhi

It means to dedicate your soul completely to Ishwar. If you can do that, you will be able to find jibatma in parmatma, and thus a sadhaka ends his search. A sadhaka achieves Samadhi at the highest pick of dhyan. Then he gets into a mindless, intellect-less, proud-less healthy state. Then he gets connected with the paramatma. At that time, he does not have any sense of his 'self' or his 'persona', because then his body, mind and intellect are shut down. A sadhaka achieves the true yoga at that time

Lesson 5 : Importance of Austanga Yoga

By following and exercising austanga yoga, one's turbulent mind calms down and his inner strength increases. A large water body is created by controlling a reckless river which becomes a canal after the construction of embankments on it and thereafter, that water is used for agriculture and for producing electricity resulting into a happy and prosperous life for the general people. Similarly, through exercising austanga yoga you can control your mind and channel it in a way to create peace and self-development to gain enormous power.

No one can be a yogi without performing austanga yoga. It is not only for a yogi, performance of austanga yoga is a must for those who want to be fully happy in their personal life and want to see all the animals live happily as well. Yama and Niyama

are the basis of austanga yoga. Through yama and niyama, a sadhak controls their thinking and emotions which helps them to create harmony with other persons of the world. When the mind and body becomes more sound , strong and fresh through asna, harmony is created between Him and the nature. At the end he can be devoid all the senses of his body. He wins the body and uses it as the carrier of the soul. A sadhak can control his mind by breathing easily through Pranayam and Protyahar. Thus he frees his senses from earthly feelings. Dharona, Dhyan and Samadhi take a sadhok into the deepest state of his soul. Then sadhok does not have to look for Iswara in the heaven because he gets the feeling that Iswara lives in his heart as auntaratma. Austangayoga has proved itself necessary for religion, adhyatma, humanity and science. Austangayoga is the only way to stop murder and conflict in the world. It is the only way to establish world peace. If one wants to find existence of him and wants to introduce with the truth of life, he has to practise austangasan.

Individual Work: Make a chart writing the usefulness of Austangasana.

By practising austangasan one can achieve personal and social unity, fitness, and intellectual development, mental and spiritual peace.

New words: propadita, selfish, earthly, constancy, resilience, nerves, glands, cholesterol, vein, thrombosis, immobile.

Lesson 6 : The Concept, Method and Effects of Brikshasana

Concept of Brikshasana

At the time of practising this Asan body is seen as like as a tree, because of that this Asan is called 'Brikshasana'.

Practising Method

One has to stand straight joining both the legs with the feet parallel to the floor. Now one has to break the right leg up to the knee and the right feet joining with the left knee creating a triangular shape while the toes facing downwards. At this moment one is to stand depending on the left leg Now in the style of namaskara draw the enjoined hands to the breast and pull them up straight over the head. Stand in this posture for ten

seconds without any movement, keeping the breathing normal. Then slowly lower the hands straighten the right leg and stand in the normal position. Reverse the whole process with the left leg for another ten seconds. Then he/she has to take rest in sabasana for ten seconds. One has to practise three times in total.

Individual Work: Do the Brikshasana.

Effects:

Practising of Brikshasana regularly has the following effects.

1. One's power to control physical harmony increases.
2. The strength and resilience of the muscle in the leg increases.
3. One's leg becomes stronger and his power of agility increases.
4. It helps keep the resilience of the thigh-joints.
5. The strength of waist and backbone will increase.
6. The construction of one's arms and legs becomes more healthy and beautiful.
7. Knee, arms become soft by increasing blood circulation smoothly.
8. Helpful to remove arthritis of leg.
9. Helpful to remove weakness of hand and leg.
10. It can control cholesterol and save from thrombosis.

Individual Work: Write five usefulness of Brikshasana.

Lesson 7 : The Concept, Method and Effects of Ardhakurmasana

Conception of Ardhakurmasana

Kurma means turtles. In this asana, one's back looks like the back of a turtle and that's why it is known as Ardhakurmasana.

Practising Method

One must kneel down. Both the knees and the feet need to be joined together along with the buttock resting on the heels. Hands will be resting at ease on the knees. Legs, from knees to toes, must remain parallel with the ground. After that, place the arms beside the ears and raise them over the head. Now enjoin the palms, as in the posture of namaskar, touching the thumbs together so that the shape at the top of your hands looks like a pinnacle of a temple. Then while keeping the hands straight and keep breathing out, slowly lower the upper part of the body, till the waist, in the posture of pronam until the forehead touches the ground and project the enjoined hands as far as possible. Take care so that, while doing the above mentioned posture, a gap is not created between the heels and the buttock and a light pressure is maintained on stomach, breast, both side of the ribs and thighs. Stay in this position for 30 seconds maintaining a normal breathing. Reverse back to the upright position while breathing in and out normally. Finally, take rest for 30 seconds in sabashana. Do this three times. However, patients with high blood pressure must not do ardhakurmashana.

Individual Work: Practise ardhakurmashana.

Effects:

The effects of exercising ardhakurmashana are:

1. body gets relaxed;
2. backbone becomes stronger;
3. organs inside belly becomes powerful and more active than before;
4. doing this asana one can be full of energy and healthy body;
5. calms down the brain;
6. pancreas remains healthy;
7. reduces indigestion, acidity, lack of appetite, constipation and dysentery;
8. increases digesting power;
9. reduces gas in the stomach;
10. improves asthma and diabetic situation;
11. cures muscle pain in the legs and arthritis of bones;
12. cures muscle pain of the shoulder;
13. reduces the fat around the stomach and the buttock;
14. muscles of stomach and thighs become stronger;
15. mind becomes more subtle, stable and balanced to take joy and sorrow equally;

16. emotions like sorrow, horror and anger weakness;
17. frees the practitioner from sorrows and pains and gradually frees him/her from luxury of life;
18. helps the yogi concentrate in his yoga sadhana.

Group work: Prepare a poster of the advantages of Ardhakurmasana.

New words: karma, loosen up, indigestion, gastric, constipation, buttock, ribs, prakapa liver.

Lesson 8 & 9 : The Concept, Method and Effects of Garudasana

The concept of Garudasana

In this asana, one's posture will be like the eagle and hence, it is known as *Garudasana*

Practising Method

One has to stand straight joining both the legs with the feet parallel to the floor. He has to break up to his right elbow and then take it under the left elbow and then touch the right palm with the left palm making the posture of namaskara, while coiling the left leg with the right leg. Always one has to keep his breathing normal and be in this process for thirty seconds. Reverse the process and practise it for four times. Then take rest in sabasana.

Single task: Practise *Garudasana.*

Effects :

Practising *Garudasana* regularly –

1. beautifies the arm and the leg and will make them stronger
2. prevents arthritis.
3. prevents hamstring injury.
4. makes the upper portion of the thigh, buttock and arm stronger
5. makes the joints of buttock, knee and ankle smoother
6. smoothes the hard neck
7. straightens the back bone.
8. helps one keep the Brahmacharya.

9. makes one taller
10. keeps the body well balanced.
11. keeps the kidney in good condition

Group work: Write the advantages of the *Garudasana*

New words : *Garudasana, Brahmacharya.*

The Concept, Method and Effects of Halasana

The Concept of Halasana

'Hal' means the plough. Since the posture of the body looks like a plough, it is called *Halasana.*

Practising Method

One has to lie down on his back. Both the thighs, knees and feet should be enjoined and straight. Both the hands should remain at both sides of the body. Now slowly raise the joined legs up while breathing out and raise them straight and bend them over the head stretching out as far as possible so that the toes touch the floor behind the head. Stay in this position for 30 seconds. After that slowly return to your normal position and take rest in sabasana for 30 seconds. Practise it for three times. Those who have dysentery, heart disease, high blood pressure and those who have unnaturally large spleen and liver should not practise *Halasana.*

Single task: Practise *Halasana.*

Effects:

Practising *Halasana* regularly –

1. keeps the backbone healthy and easy
2. keeps the elasticity of the backbone
3. makes nerve centre around the backbone and the muscles at the both sides of the backbone fresh and active.

4. prevents constipation, indigestion etc.
5. increases the power of spleen, liver, urine-bag etc.
6. makes different glands like thairoid, parathairoid, tonsil etc. stronger and more active.
7. reduces the fat of the belly, waist and buttock.
8. prevents diabetes, arthritis.
9. cures back pain.
10. helps those who are suffering from hard neck.

New words: hal, spleen, thairoid, parathairoid, constipation.

Exercise

Multiple Choice Questions:

1. 'Yoga is spiritual kamdhenu' – who said this ?

a) Vyasdeva b) Dr. Sampurnananda
c) Maharshi Patanjali d) Maharshi Yajnavalkya

2. What is the meaning of Asteya ?

a) Satisfaction b) Know thyself
c) Concentration d) Not to steal

3. Which is the foundation of Meditation?

a) Niyam b) Asana
c) Dharana d) Protyahar

Read the following passage and answer the question no 4 & 5:

Simple and gentle boy Sourav is a student of class nine. He never thinks harm to other. Not only that if any cat drinks milk from his glass, he(s) helps the cat drink milk.

4. Which part of Yama is expressed in Sourav's charecter?

a) Asteya b) Brahmacharya
c) Ahimsa d) Aparigraha

5. The Significance of Yama is boundless, because it -

i. makes self development
ii. makes peace in the society
iii. increases affection to everything wordly.

Which one of the following is correct?

a) i b) i & ii

c) ii & iii d) i, ii & iii

Creative Questions:

a) What is called worshipping God through Yoga?

b) Explain a step of Austangayoga.

c) What problems are there in the yogasana of picture?

d) It is important to practise systematically of the asana in picture, to control mental peace and physical soundness explain.

CHAPTER SEVEN

MORAL EDUCATION IN RELIGIOUS BOOK

The word Religion means - 'which or who preserves'. Dhree (dhatu) + mon (protya) = Dharma (religion). Dhree means to preserve. Preserving something spiritual in one's heart, human being can live beautifully; go on disciplined and holly way that is religion. In which book the advices of building morally the worldly and the spiritual life is called the Religious book. Everybody has inner respect to religion and similarly to the scriptures. So, it is called a part of religion to read or hear the scriptures reading.

Knowledge of religion, religious practices, religious reformation, religious activities examplary are presented in the Religious book. So the scriptures or the religious books have a strong role to build our life ideal. These scriptures are Veda, Brahman, Aronyaka, Upanishad, Ramayana, Mahabharata and Srichaitanyamrita etc. Here a short introduction of Upanishad and its significance, learning and an advisable story from Upanishad will be presented. In addition, the spiritual value and learning of The Ramayana and the Mahabharata will be will be explained here.

At the end of this chapter we will be able to-

- explain the significance of Religious book to ensure the ideal life and morality for Human beings.
- describe Upanishad in brief as a Religious book.
- explain the significance of Upanishad to build the ideology and morality.
- narrate a story from Upanishad and it'
- explain the role of the Ramayana and Mahabharata to build ideology, value and morality.
- apply the learning of Ramayana and Mahabharata in the real life.

Lesson - 1: Importance and Role of Religious book to build upon Ideal life and Morality

Man is the best creation with the basis of knowledge and wisdom. The knowledge of teacher and learner's has been going on from the ancient time. After the invention of letter, all knowledge had been collected as a book. Spiritual theology, the speech of early lives and lives here after, the speech of superiority and various stories had been presented in Veda, Upanishad, Purana, Ramayana, Mahabharata etc for the welfare of human being. There are also described about happiness-sorrows, happiness-excitement, war-conflict, king- kinship, various mysterious thought about the universe. The creator of this universe, the creation of existence and destruction is God. Veda is the original religious book of the Hindus. So Hinduism is called Vedic Religion. Hindustan flourished on the basis of the Veda.

We have learnt the theory and information about religion. We also learnt about various religious books. We all should obey religion. The religion of human being is humanity. Those who have no humanism is similar to animals. If one follows the activities of religion, the wildness behaviour will be destroyed. A developed sense of humanism and holly feelings of purity will be developed in this welfare feeling is religion. We know, according to *Manusamhita, veda, smriti, sadachar,* and *viveker bani,* these four characteristics are mentioned as the special principles of religion.

> *'Veda smritih sadacharah swasya cha priamatnanah*
> *Etachchturbidham prahuh sakshat dharmasya lakshanam.' (Manusamhita-2/12)*

One should have firm faith in veda and fallow the principles of *smritisastra*; take decision following the great men i.e. the rules of *sadachar*. But if one fails to find the solution, he has to follow the *viveker bani,* the voice of conciseness. One has to apply one's knowledge of expenence.

Unit work: Write the general principles of religion.

There are also more other ten external characteristics through which the nature of religion is expressed.

> *'Dhritih kshama damohasteyam souchamindriya-nigrah*
> *Dheervdya satyamakrodho-dasakam dharmalakshanam.*

That is- tolerance, forgiveness, kindness, not to steal, purity, self-restraince, practising virtue, knowledge, truth, dispassionateness. God is the root of everything. So, God is the root of religion. The main object of religion is faith in God. Everybody should fallow the directed path of God. The opposite of religion is called sin. Such as not to take part in stealing is virtue; stealing is sin. So nobody should steal because it commits

unethical activities and it is against morality. Religion is essential for moral education.

We have got an idea about virtue and sin and it is clearly inscribed in the religion books in details. There are various facts or sub-facts, tales or sub-tales described in the scriptures. The process of gaining and how non-religious activities are defeated and destroyed is shown in these books. What will bring the welfare of human being and what will develop human being morally is shown in the religious books. And it is also described how one brings destruction by himself. So it is found that the role of religious books have great significance in building up ideal life and morality. We will be able to be the owner of good characteristics through studying the religious books. And in this way our society, nation and country will be prosperous and rich.

Unit work: Write the ten apparent characteristics of religion.

Lesson 2: A brief history of the Upanishad

We have known about the Veda, Purana, Ramayana, Mahabharata, Srimad bhagabatgeeta, Srichandi etc. before. Now we' ll know about vedic literature.

Upanishad

The Veda is a vast storekeeper of knowledge. If one wants to know the historical background of the world he has to know the Veda. The Veda is full of knowledge by which man may get the chaturbarga. They are Dharma, Artha, Kam and Moksha. Actually education-culture, religious practice, custom everything has been reflected through the Veda. It is told in Manusamhita¬ "Veda Akhiladharmamulam' that is Veda is the root of religion. Vedic literature is the collection of four subjects which are different in meaning but spiritually co-related. These are- 1. Mantra or samhita 2. Brahman 3. Aranyaka 4. Upanishad. These are divided into two. a) Karmakanda b) Gyan kanda. In krmakenda, the mantras, rules of vedic sacrifice (yajna), customs, activities have been described. In Gyankanda, God, Brahman, Creator and mystery of creation have been explained. Upanishad is the part of the Gyankanda part of knowledge. The knowledge on Brahna means the deepest knowledge about birth and death of human being. These are explained in Upanishad. This is why Upanishad is called the mystery of knowledge.

The word Upanishad or Upanishada comes from Upa-ni-sad + kwip (ক্বিপ). *Upa* means near, *ni* means sure, *sad* (সদ্) means to damage. So Upanishad means the special knowledge earned from a guru (teacher) by which one can damage abidya (bad knowledge). There is another explanation of Upanishad. Such as, where people sit (*chased*) around (*pari*) is called parishada; similarly where people sit (*chasad*) combindly (*sam*) that is called sangsad. Similarly, where students sit (*chasad*) close (*upa*) to Guru (teacher) before any meeting is called Upanishad. There discussion goes on about Brahma. The book in which such knowledge was composed, is known as Upanishada.

Another meaning of Upanishad is mystery. The knowledge of Upanishad or Brahma is very deep and very hard to understand. It is not expressible to everywhere. So Upanishad and the word mystery are same.

Upanshads are more than two hundred but only twelve are very famous and important. These are Oitareya, Koishitaki, Chhandogya, Brihadaranyaka, Isho, katho, shwetashwatara, Chhandogya, taittiriya, prosno, Mundak and Manduky. All of those except Manduky were explained by Shankaracharya, so these are considered as main Upanishad.

Unit work : Write three sentences about each of the Veda and Upanishad.

Lesson 3: Significance and teaching of Upanishad

It has been told that there are two kandos (chapter) of the Veda. Karmo kando (chapter of work) and Gyan kando (chapter of knowledge). Upanishad belongs to Gyankando (chapter of knowledge). Somebody think the last lesson or last decision belongs to this. So it is called Vedanto. Brahmabidya is the root of all knowledge. So it is called the vedanto. The ways to have the knowledge of *Brahma* is called Upanishad. It destroys abidya and carries the living being to supreme *Brahma*. There are the discussions about the knowledge of how to achieve *Brahma* or knowledge in Upanishad.

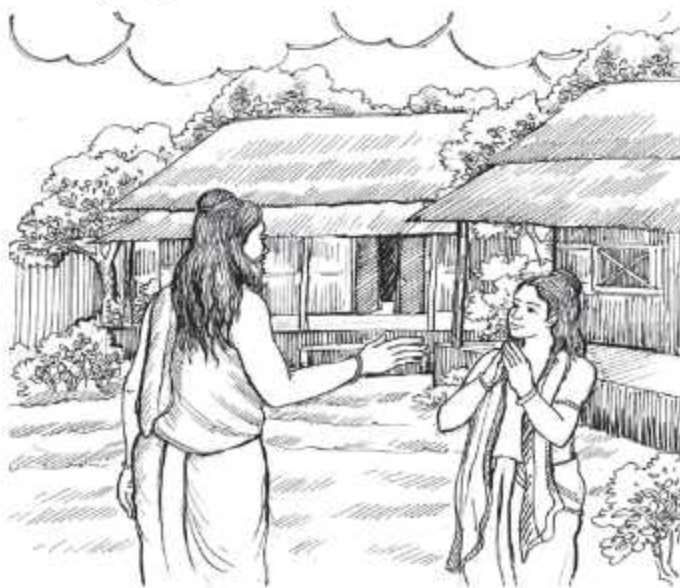
Upanishad or Vedanto is full of mysterious about *Brahma*. Those who are self-restraint and dedicated to the scriptures only they can realise the knowledge of vedanto. Upanishads are the part of Brahman and Aranyak. Upanishad belongs to Samhita. So, it is called the Samhitopanishid and others are Brahmopanishad.

The great men who are not involved in domestic life went to jungle for meditation. Their thinking has expressed through the Upanishad, Their followers have developed this thinking.

Upanishad does not make life unwilling to work or lazy, makes devoted to work. It makes life full of work. Brahma is truth, universe is false. Life is nothing but *Brahma*. According to Upanishad, everything of the universe is co-related. There is no deference among the living being on the universe. So being jealous to other means being jealous to own self. Doing harm to other means doing harm to own self. So, we everybody should not be jealous, and do harm another. We should help, love and respect others. In this way, a good relation among the people, i.e. communal harmony in the society will be established. Whole world will be peaceful.

Unit work: How the communal harmony may be established, make a poster about it.

Lesson 4: The story in Upanishad - Aruni Shwetaketu Sambad

There was a wisest sage named Aruni in the ancient period. His son was Shwetuketu. At the age of twelve Aruni sent him to the guru to practise Brahmacharya. After twelve years being a scholar with vast knowledge on veda Shwetaketu came back home. Then his father asked him, 'Shwetaketu, being a scholar you have come back, but have you asked your teacher how one can hear the unhearing matter, how one can think the non - thinking matter and how one can know the unknown matter?' Shwetketu said, 'Lord, what is that advice?' Father told, 'Dear, by knowing a piece of earth, we can know the whole earthen matter, by knowing a piece of golden ornament we can know all gold , varities of ornament is only for style , actually gold is gold . Just like this, the advice by which one can hear the unhearing subject, can think the unthinking matter and can know the unknown matter. Shwetaketu told, 'I think, my respected teachers were not known about this. If they knew, why didn't they advise me?' So, you advise me please. Aruni agreed advise him (s). He thought that He would be Bahu syam i.e. I'll many, then he creates power (ray). It was created water from *teja, rice from water.* This is why; there occur rain, and grow a lot of rice, mon from anno, Pran from water and Buck (root of speach) from teja. Shwetaketu told, 'teach me please.' Aruni started, 'Listen, purus is attached with 'sholokala'. Don't eat for fifteen days, but drink water as you can, because Pran(soul) is full of water.

Shwetaketu did not take meal for fifteen days. He told his father, 'What will I say?' Father told, 'Utter Rik, Yaju, and sam mantras.' Shwetaketu told, 'I cannot remember that.' Aruni told, 'dear, you have been starving for fifteen days, for this reason your one 'kala' is remaining out of 'sholo'. So you cannot understand veda. Take meal and you will understand my advices.' After taking meal Shwetaketu went to his father and this

time he understood everything easily which his father said. He told, 'dear, without water there is nothing in our body. Try to find the cause of *'teja'* through the germination of the water. Everything of the universe has created from virtue, laid on virtue and abolished in virtue. This virtue is soul.

Shwetaketu told, 'Father, I cannot understand this.'Aruni told, 'Dear, if one can know one's soul, one will know the Brahma, because, *'sarbam khalwidam brahma'*- everything and everywhere is Brahma.

Shwetaketu told, 'But who are you?' Aruni answered, *Brahmasi*- means I am Brahma. Shwetaketu - who am I?

Aruni- *'Tattwamasi*- you are that (brahma).'

Shwetaketu- if we all are Brahma, so why we cannot see Him? Then Aruni told Shwetaketu to come next day with some salt and a glass of water and ordered to keep salt into the water. Nextday Aruni told Shwetaketu to find out that salt from water but he(S) didn't find it.

Then he (A) asked to drink the water, Shwetaketu did it but it was very salted.

Aruni told, 'Dear, salt has mixed into water, so it is not seen but it is in water. Just like this *Brahma* is everywhere but we cannot see Him. He is the subject of feeling. He is the soul. Knowing the *Brahma* means knowing the soul, knowing oneself. This is the root of knowledge.

Learning of this story

From this story we can feel that everything of the universe is in Brahma. Brahma is laid into living being as the soul. So there is no difference between each other. To malice one is to malice own self. To harm anybody is to harm own self. So we should not be jealous or harmful to rather we should do help, love and respect other.

Lesion 5 : Learning of Ramayana in building religious activities, values and morality.

early poet Balmiki Muni composed The Ramayana. Ramayana is called the epic. It is one of the most ancient religious books. Original Ramayana was written in Sanskrit. Krittivas translated Ramayana in Bangla. There are the stories of ideal kings, victory of the religious and defeat of the irreligious, the stories of building values and morality in this scripture. These stories inspire or motivate us to enrich our values and morality. We learn from the story of the Dacoit Ratnakar. If one commits sins, he/she has to suffer for his sin.

Father, mother, wife, son, and daughter will not share the suffering. Dacoit Ratnakar became a sage by following the advice of Brahma. Not only giving advice; having the mentality of accepting advice is also important. This story inspires us to the receive advice. So we should follow the honest way/ path always, to speak the truth, to do well behaviour with others, not to hurt others. These series are described in the holly books so that one can increase his/her morality. Duties of son to father, love for brother, firmness of love for husband, perseverance of patriotism, duties of the kings towards the subjects; duties and loyalty of younger brother to the elders are described in the Ramayana. Ram went to jungle for fourteen years to keep his devotion to father. Sheeta and Lakshman went with Ram, this is the instance of devotion to husband and brother.

Kidnapping of Sheeta by Ra van during her exile life and attack of Ram in Lanka and rescuing after demolishing of Ravan along with his entire family, this is the victory of truth.

Being angry with the agony of mother Kaikoi, Bharo it went to forest to bring back his elder brother Rama. But Rama did not come back. Bharat returned with Rama's shoe as the symbol of Rama. Bharat did not lead a luxurious life being a king. Being hugged with brotherly love Bharat led an exile life though he stayed in the capital. We get learning of brotherhood from the behaviour of Bharat and Lakshman.

Ram was an ideal king. He was always alert so that no one could lead an unhappy life in his dynasty. He would love his wife Sheeta. But he did not hesitate to leave his wife for the happiness of his subjects. We learn about the supreme duty of a king. There is a well saying that, 'There was no existence of any kingdom like Ram's and there will not be. 'So we should read the Ramayana and take moral teaching with profound respect along with the religious activities.

Lesson 6: The teaching of Mahabharata to build up religious activities, values and morality

The Mahabharata is one of the most ancient religious books. Krishna Dwaipayan Vedavyasa composed this epic. The original Mahabharata was written Sanskrit. It was translated in bengali by Kashiram Das. The theme of Mahabharata is the tale of wars between Kouravas and Pandavas. This war took place in Kurukshetra. In this war it was proved, 'Where is religion, there is victory'. Though the main theme of this book was the battle of Kuru-pandavas but there were added some after stories.

The message of religion is presented in these books. Religious speech, temporal well and woe and blessings in the long run were described in these books. There have been described the non-religious effects and the cruel destructions of the non-religious activities in these books. Such stories are described in Mahabharata and the stories help human being walk through religious way and to give up the path of non-religion and sins. It raises moral values. It helps ensure peace and discipline in society. This is why all should read the scripture. There is a well saying that- "Which is not in Bharat (India), that is not in Mahabharata" i.e. there is not any fact which is out of Mahabharata. The conflict of interest was the main cause of Kuru-pandovs 'conflict. The pride of power, political diplomacy, to destroy the rival group by any means and to disinherit by adopting unfair means. So we see that the Victory of Religion, establishment of truth against the conspiracy of Duryadhana, destruction of Kourava and the regain of Pandavas' lost kingdom by defecting all conspiracy of the rival groups. It was proved that God helps them who live following the way of religion. On the other hand, God does not forgive them, those who live following the non-religious way, want to snatch the wealth of other. They may get prosperity, pride of power for short time but in the long run their destruction is a must. Through the described stories we see, the destruction of pride and the bitter grand result of equality.

We become inspired from reading the Mahabharata about the policy of a country, socialism, theology and human value and morality. At the time of telling the stories of fore-father of Janmajoy (son of King Parikshit), Vyasadeva described this Mahabharata to him. Other relevant stories came there. Through these stories the social condition of that time, state, morality etc. were exposed.

The duties of the King towards the subjects, hospitality, derive of submission, and then power was proved. It was proved frequently that if 'God saves, who can kill?' i.e. if the Lord saves one, none can destroy him/her. So we get inspiration by reading the Mahabharata to become religious, morally inspired and to devote oneself for the service of humanity. So we should read the Mahabharata and get teaching from it to enrich our country and nation.

New word: vedic, desire, rule, parisada, upanishad, kam, moksha, pandav, kourav, spiritual, mystery, humanity, communal, vice, moral value, inspiration.

Exercise

Multiple Choice Question (MCQ) :

1. In which Veda, the Brihadaronyaka is included?

   a. Suklayajurveda b. Krishnayajurveda

   c. Samveda d. Rigveda

2. How many years was Swtaketu in the house of scholar?

a. Ten b. Twelve

c. Fourteen d. Sixteen

3. Ratna studied attentively according to the advice of her teacher and succeeded in her exam. What has/have been exposed through the behaviour of Ratna?

i. Submission

ii. Mentality of accepting advice

iii. Desire for good result

Which one of the following is correct?

a. i & ii b. ii & iii

c. i & iii d. i, ii & iii

Read the following passage and answer the questions no. 4 & 5

Sreyoshi's father is an industrialist. He is a pious and trustful person. He is always very careful about the faithful and problems of his workers and pays their wages in time. He can give up any profit for their betterment and always tries to keep his words. Sreyoshi never disobey her father. She is ready to shoulder any work to keep her father's name and fame.

4. Whose characteristic has reflected in the character of Sreyoshi?

a. Srikrashna b. Ramachandra

c. Srichaitanya d. Balarama

5. Through the behaviour of Sreyoshi , that expressed is ---

i. love

ii. devotion to father

iii. sympathy

Which one of the following is correct?

a. i b.ii

c. i& iii d. i, ii & iii

Creative Questions:

1) Arnio established an orphanage and socio-organization along with doing social activities. They contribute subscription for the orphanage. Sometimes they pressure to collect subscriptions or steal to manage goods and money. Because he thinks that it is not necessary to think about just and unjust in order to save those orphans. But Amio's father advised him that one should not steal and collect money by creating pressure and one should do well deeds by honest earning.

a) From which book one can learn the symptoms of religion.

b) Explain the significance of stem to build morality.

c) Explain the symptoms of religion according to your text, which are expressed through the activities of Amio.

d) Amio's father's advice helps build morality- evaluate this statement.

2. Observing the leadership qualities in Mitali, the class teacher selected her to control the class. Some of the students helped her maintain the class. Most of the students and the teachers became pleased. But Pritam and some other students could not bear it, so they went on conflict. They started propagandas against Mitali. Teacher was convinced. He handed over the duties to Pritam. But when he realized the fact , he returned the power to Mitali and warned Pritam to be rectified himself.

a) Who composed the Mahabharata in Bengali?

b) Why the battle between Kuru and Pandava described in the Mahabharata is important?

c) Explain the character of the person of Mahabharata that has been reflected in the character of Pritam.

d) Evaluate the role of the teacher according to the objective of the Mahabharata.

CHAPTER EIGHT

RELIGIOUS STORIES AND MORAL EDUCATION

We have known about how we can get moral education from the holy scripts in previous chapters. Now we will know about religious stories and moral education in script of this chapter. The stories play an important role in acquiring moral education. So we'.

We will know the significance of involving of religious episodes in the chapter. We will discuss two moral conception named Humanity and Moral Courage the reflective episodes.

At the end of this chapter we will be able to-

- explain the significance of inclusion of religious stories
- explain the conception of humanism in religious way
- describe the exemplary story of humanity
- mark the moral education of described episodes
- analyze the significance of the education in social and domestic life
- explain conception of moral courage
- describe the exemplary story of moral courage
- explain education of described episodes

Part 1: Significance of inclusion of the episodes in Religious book

Man is usually piety. One may be powerful, may have much property but there is no one in the society who does not fear of God or Almighty creator.

That is why those who are good men in the society all of them love, respect religion and observe rules and regulations, customs, manners and behaviours. And these are described in the scriptures. We know there are many scriptures of the Hindus, Veda, Upanishad, Ramayana, Mahabharata, Purana, Bhagavata, Geeta, Chandi etc. Many advices are given there which help us to grow morality in ourselves. We honour religion as well as religious book. One should obey the advices of the great men, which are included in the scriptures. The role of scriptures to build up morality in life is very important. The religious stories have been included in the script with a view to ensuring welfare, strong communal harmony and peace in the society.

We will make ourselves educated morally by reading these religious stories and if we are encouraged by this moral education, it will influence on the social life.

Unit work: What are described in the scripture? What is done by hearing or reading a holy scripture? Make a poster about it.

Part 2 : The concept of Humanity

Monu + shna = Manob that is human. Man is born with some inherent nature qualities Such as hunger, thirst, anger, fear, jealousy, greed, temptation etc. If one bears these qualities, he is not considered as a man. Because all kinds of animals, lower animals bear these qualities.

So man can be marked out as a human when he is completely different from the other animals with a special quality. What is this quality? In a word, it is 'Humanity. Man is superior to other animals for humanity. One who has no humanity is not considered as a man. The inherent qualities have been mentioned at the very beginning of the lesson are found in animals: so these are called the wild behaviours. One cannot be a man having possessed wild behaviours. Human qualities are needed to be a man. One is considered as a man who possesses these human qualities.

Unit work: a) Why does man regard a respect religion? Write.
b) Write some names of scriptures.

Humanity is a special moral quality. It is also a part of religion. We know that tolerance, forgiveness, kindness, not to steal, purity, self-restraint, practising virtue, knowledge, truth, and dispassionateness are the ten external characteristic of religion. Those who belong these qualities are known as real man because it is essential to make a man humane. Man is a social being living in society and feels pains seeing the sufferings of others. The feelings of love or affection to man is known as humanity. To serve living being is the part of humanity.

Man has kindness and sympathy to man. Man has sacrificed their lives in searching of the truth from era to era. They have endured the sufferings for the well-being of mankind. Man has become great, sacrificing himself in serving and working. They have been great and successful utilizing their merit and labor for the well-being of man. The root of greatness is called humanity or loving the human. A number of great men spent other everything of their lives to be inspired by humanism. Many magnanimous people made the supreme sacrifice not only giving money also through scarifying their lives. Being kind to animal proves the way for the well - being of nation. Giving food to the starved, clothes to the naked, water to the thirsty, sight to the sightless, learning to the illiterate, ideology to the misbelieved, shelter to the landless, courage to the timid, medicine to the patients, condolence to the depressed are the another name of

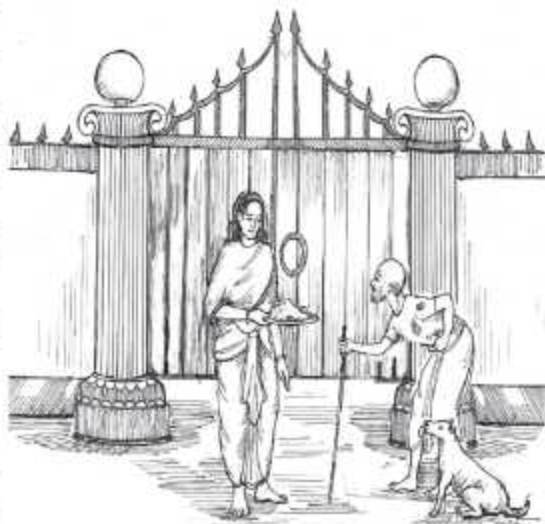
humanity. We've the qualities of humanity in our life. We will be real man. We will represent a story about humanity to the next lesson.

Group work: Make a table comparing the qualities between humane and wild behaviours.

Part 3: Humanity of Rantibarma

Long-long ago there was a king named Rantibarma who had great sympathy to his subjects and devotion to Lord Krishna. The people of his kingdom would live happily. He was not only a king but also he was the king of kings, the greatest king, the emperor. Being an emperor, he had no attraction to worldly life. He believed, Lord sreekrishna only the worshipping personality. He sacrificed everything in the name of Lord krishna and took the Ajachakbritti. According to this profession, one is not allowed to beg. He would lead his life on peoples' kindness and receive what they would willingly offer. Around forty eight days passed continuously after taking Ajachakbritti. Nobody gave anything him to eat within forty days. He also did not want to eat and nobody gave anything to eat willingly. One of his devotees gave him some food on the 49th day. He was going to break his fasting with that food. Suddenly a beggar with a dog appeared there. They were very sick to look. It seemed seeing them that they did not eat anything for many days. The beggar said in trembled voice,'! have been starving for a few days, please give me something to eat. My dog with me had been starving' The emperor Rantideva was very much moved at the wretched condition of the the hungry man and the dog. He at once offered the man whole amount of the food that he got a while ago.

After eating that food the man said that he was still hungry. The king answered politely there is nothing to give more. It is known as humanity. He(R) had been without food for 48 days, yet he(R) could have the sense to offer the food he got on the 49 day to another hungry and wretched man. This is a vivid example of humanity. It can be realized by anybody.

Teaching of the story: Humanity is religion. Morality is expressed through humanity and it is useful to us. We will earn this virtue. It will make us good and society will be peaceful.

Unit work: Write down, what you have learned from this episode.

Lesson 4 & 5: The concept of moral courage

Courage means fearlessness, honesty means to follow the path of truth and justice. So the overall meaning of courage is, following the ways of truth and justice, showing bravery against the injustice and inhumane or sacrifices oneself to establish the truth or justices being not to be feared of the man. Who works for the will being both of the person and taking risk of his life or tries his best to show the ability is called courage. When anybody tortures to the weak, we should stand with courage in favour of the weaker. To save the beaten or tortured one from the wicked person, the courage is needed. Those who are timid or coward cannot do any beneficial work. Society, country and nation cannot be benefited by them. They are nothing but burden. But the brave are pride of society, country and nation. They do not hesitate to sacrifice themselves in any crisis of society, country and nation. Moral courage is a special quality of human being. Satsahash that is moral courage is a part of religion.

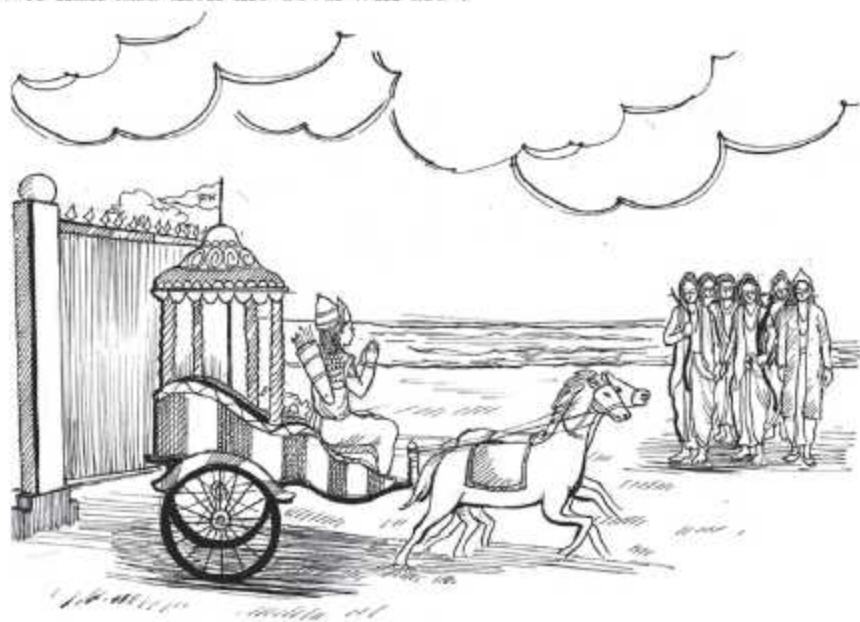
The quality of a hero is to fight saving the religion. So to show the courage in the battle field is the duty of the heroes.

There are many episodes of heroes in the Ramayana, the Mahabharata and the Purana who had been famous showing their courage. We will know about the courage of Tarani Sen taking from the Ramayana translated by Kittibas in the next lesson.

Unit Work: Write three sentences on moral courage.

Moral courage of Tarani Sen

It was the stories of Tretayuga (third era). Dosharat was the king of Ajoddha. He had three queens named Kousholya, Koikei and Sumitra. Ram was the son of Kousholya. Bharat was the son of Koikaei. Laxman and Sothrugna were sons of Sumatra. Ram was the eldest among them. Ram had gone to the forest for fourteen years with a view to executeing his father's promise having misguided by Kokiei. His brother Laxman and wife Seeta had gone with him. During the period of their living in the forest the ogre-king Ravan abducted Seeta seeing her alone and confined her to the forest of Ashok taking to lanka. Ram had built a bridge on the sea. Bivison the younger brother of Ravon, requested Rav on to hand over Se eta to Ram and he had suggested that he(Ravon) should not fight with Ram and he also suggested Bivison to make a peace agreement with Ram. But the devil king had not paid heed to the words of Bivison and he had driven out underestimating him from Lanka. Bivison had received the shelter of Ram and taken part in the battle on the behalf of Ram against Ravon. A great battle took place between the devil forces and Ram-Laxman. The great heroes of the devil forces had died Ravon had a lakh of sons and a quarter of nephews. All of them had died in the battle. The golden Lankha had turned into desert. Being pale Ravon counted proud sitting into the palace. What can I do now? There is none who can save Lanka by

fighting. Though Bivison had left Lankapuri, his wife Sarama and son Toronisen had stayed at Lanka. Transen was only a boy of twelve. The news of defeat of the devil forces and the death of the heroes of Lanka had gone to Toroni Sen. He then prayed for permission to go to the battle attending the palace of Ravon. Anyhow Ravon did not want to permit him to go to this fearful battle. But at last Toronisen had left for the battle convincing Ravan. Toroni was pious like Bivison. He had kept a flay written the name of Ram to the apex of chariot. He had written the names of Ram on the whole body of Toronisen and he had sat on the carriage wearing a dress written the name of Ram. The carriage had moved quickly to the battle field. Ram had looked a boy of twelve had reached the battle field. Ram became surprised seeing Toronisen. He was wrapped with the names of Ram. Toroni coming to the battle field had started to the throw the arrows sounding the name of lord Ram. Many of the monkey soldiers were killed and got injured. Hearing words of Ram from the boy Toroni. Ram stopped throwing the arrows asked Bivison "oh! Friend Bivison, who is this boy? He always utters Ram. How can I throw the arrow towards him?" Bivison did not disclose then his real identity. Bivison said "It is a great devil; my lord Ram, go throw the arrows of Baishnav to him and then the devil will die".

Ram had added the arrows of Baishnav and threw the arrows aiming at Toronisen. The arrow pushed into the body of Toronisen. Toronisen had fallen down on the ground sounding 'joyram, joyram'. Bivison had taken the lifeless body of Toronisen and he had cried out uttering 'my son, my son'. Ram understood the boy who had been killed is none but the son of friend Bivison. Ram had rebuked Bivison. Ram blessed keeping the hands onto the head of Toronisen. Toronisen had gone to Boikunth leavning the body of devil.

Learning of the episode: Everybody should take part to keep the freedom of country. We will be as brave as Taranisen. We will not be hesitated to sacrifice for our country.

Group work: Make a poster about idealism of Toronisen.

New word: ajachakbritti, ornament, moral courage, rescue, baishnav, baikuntha.

Exercise

Multiple Choice Question:

1. Of which age has the story been described in the Ramayana?

   a) Satya   b) Dwapar

   c) Treta   d) Koli

2. What quality has been expressed in Toronisen's character?

   i. Self-sacrifice

   ii. Patriotism

   iii. Foolishness

Which one of the following is correct?

   a) i & ii   b) ii & iii

   c) i & iii   c) i, ii & iii

3. Which quality does the man differ from animal?

   a) life   b) animalism

   c) Humanity   d) activeness.

Read the following passage and answer the question no 4& 5 :

Ramtanu has known from TV news that his neighbouring upazila was affected by flood. People were suffering hard and fighting against death because of impossibility to rescue them against the strong currant and disaster. Ramtanu went out to rescue the people by a boat and came back with some people.

4. The rescuing work of Ramtanu in this stem is –

   i. duty to living being

   ii. serving the living being

   iii. moral courage

Which one of the following is correct?

   a) i   b) iii

   c) i & iii   c) i, ii & iii

5. Which values inspire Ramtanu to rescue the flood-affected people?

   a) Humanity b) Kindness

   c) Tolerance d) Forgiveness

Creative Question:

The economic condition of Pritha is not so good. Oneday Pritha with her mother was waiting for rakishwa to go to a relative's home. In the meantime a beggar asked alms. Pritha's mother gave him alms. Seeing that, a group of beggars moved to them. Her mother gave alms everybody. She had to go home on foot at last. It was suffering but they felt happy for doing this.

a) Of which devota was mainly Rantibarma devoted to?

b) Why man is supreme to all of living beings - explain it.

c) Explain the characteristic of Rantibarma which is expressed through Pritha.

d) The feelings of Pritha and her mother as of were the reflection of Rantibarmar's feeling -evaluate it.

CHAPTER NINE
THE WAYS OF RELIGION AND IDEAL LIFE

The ways of religion is the ways of justice, truth, non-violence and welfare. Why do we follow religion? There is a saying *'Atmamokshaya jagaddhitaya cha'* - to relieve one forever, to do the welfare on the earth that is to do something for making good on the earth. The path of life on the earth which is followed to relief own self from the earth and makes good or welfare - is called religion.

There is a relation between the ways of religion and the moral values. What is moral is virtue what is immoral is vice. He, who follows the path of religion, is religious. The religion goes to him who achieves *Moksha*. The evil doer goes to the hell and feels the hellish pain. He is born repeatedly and gets pain of death. Religion protects the Religious and religion becomes successful. It is said through many episodes in the Holy books. The family has strong role in practicing religion. The importance of honesty and civility in family is endless. The civility and respect is pronama and bows. We know that drug addiction or taking drug is contrary to healthy life and it is the way of unrighteous act.

Smoking and taking drug cause losses to both the persons and society. Drug addiction is to be controlled. If one follows the path of religion, one will follow to the religious way and avoid the way of evil or unrightousness. We will discuss the mentioned topics in brief in this chapter.

At the end of this chapter we will able to-

- explain the ways of religion.
- explain the relation between the moral values and the ways of religion.
- know the nature of religion.
- explain the result of being religious and non-religious.
- explain a religious story based on the line- religion protects the religious and wins the unreligious.

- explain the role of family life in practicing the path of religion.
- explain through the life 'Honesty is best policy' and describe a story about this.
- explain the concept and importance of civility.
- describe the concept and importance of *pronam* and *namosker.*
- explain the idea of Taking drug the way of unrighteous act.
- explain the bad effects of smoking and drug addiction.
- evaluate the importance of family, religions and culture in avoiding drug addiction.
- be encouraged to follow the ways to piety to be eager to show honesty and civility in learning life and will be conscious in preventing drug addiction.

Lesson 1 : *The concept of Dharmapath (the ways of Religion)*

Dharma path, the ways of religion is the ways of justice, truth, non-violence and welfare. Why do we follow religion? There is a saying *'Atmamokshaya jagaddhitaya cha'* - to relieve one forever, to do the welfare on the earth that is to do something for making good on the earth. The path of life on the earth which is followed to be relieved from own self from the earth and doing good or welfare - is called religion.

We observe religion for gaining *Moksha* (eternal life) and for the betterment on earth. We know that we will have to come back many times before salvation. We have to supper the pain of birth and death.

We are also introduced with external ten characteristics of religion.

Veda

To prove the religion and the irreligion act the most excellent examples are–Regveda, Samveda, Yajurveda and Atharbaveda.

Smriti

Smriti verse is placed after Veda to find out the vice and virtue. The books which had been composed after Veda to find out the duty or non-duty, religion or non religion is called *Smriti* verse. Monusamhita, Parasar samhita, Yajnabalkya samhita etc. are the important book of Smriti verse. *'Smritishastra'* is the second to prove the vice-virtue.

Sadachar

If there is not any real advice from veda or smriti on any discussed subject, we have to select the behaviours or examples of great men. The manners which are followed for a long time by the great men, is called sadachar or well- behavior. Sadachar is the third step to prove the religious act.

Unit Work: Write five sentences about the way to religion.

New word: Atmamokshaya, Jagaddhitaya, Brahmalagna, The way to religion, Smriti verse, sadachar.

Lesson 2 : The relation between moral values and the ways of religion

We know which one is beneficial activity, which one is evil or non - beneficial deed. The sense or power of consideration which one is evil or non-beneficial deed is called the values or ethic.

Again religion is to do good deed and to do the evil work is irreligious. Moral values mean the work which seems to be expected and beneficial to religion. Following it and the deed which is not beneficial is irreligious done by it.

As a result, the way to religion has close relation with the moral values or ethics. The pillar of justice is the moral values.

An example is given here:

To embezzle the commodities of other is injustice on the standard of moral values and it is a punishable crime. Again to abduct others commodities are after the religious point of view is irreligion.The aim of the ethical values and religion permitted behaviours are the same.

The ethical values say: Don't be angry.

Religious commandment says: Don't be angry.

Morality is the quality of the pious. Those who have no morality are impious.

So it is seen that ethical values lead to the path of religion. The man, who follows the way to religion, follows right the direction. He is considered pious. The man, who does not do that is considered impious.

Group work: Write ten sentences discussing in-group about the relation between the path of religion and the moral values.

New word: Abduction religion permitted, embezzle.

Lesson 3: Characteristics of the pious

Ten external characteristics of religion are (tolerance, forgiveness, kindness, knowledge, dispassionateness etc.) expressed a person or the man who follows those ten outer signs of religion, is pious. The pious man considers Veda, smriti, sadachar and calls of sense as documentary. The pious never loss their patience. They also forgive having powered. They are never guided by the pride of power. They can restraint

themselves in any situation. Our senses only want to be satisfied. When sex, anger, greed, delusion, wine and matsarya take control over senses, we go to dogs failing control over senses. But he who is pious can control the passions of sex, anger etc. He is not move by the evil senses. Rather restraining the evil senses, he can make senses according to his will.

The pious man becomes intelligent. His wisdom makes him great. He is bestowed with all power to justify every thing. He expects in performing different kinds of learning. Patience and learning help bring him to a higher place. The pious fond of the truth or the pious are truthful. He remains anxious less in well and woe. He never becomes over hilarious in delight, never becomes hopeless in grief. Donorship and kindness are two main moral quality of the pious.

A philosophical idea of Hindu religion is: God resides in living beings' soul. 'jeebah brahmaib naparah' - living being is nothing but brahma.

The pious believe this maxim of Sankaracharya strongly. The depth of knowledge, dispassionate activities and optimized Bhagobadbhaki one turned into moral values by him. The pious are polite. He considers himself lower than plant. He is more restraint than the trees. He considers all equal in cast and creed irrespectively.

The pious enjoy through sacrifice. He devotes himself to meditation for the benefit of the earth. He thinks great duty is to serve the living being. The pious lead an ideal life following the path or way to religion. He, who has no life style or moral values of the pious is an irreligious.

Unit work : Identify five qualities of the pious .

New word: Documentary, pride, satisfied, expert, just.

Lesson 4 : Result of being pious and impious

The pious are always delightful and jolly. Rewards do not make him proud or gloomy. He considers his work as the work of God and the result of all works are given to God. The pious become delight in sacrifice. They are pleased in serving. Their work is purified by knowledge and devotion.

According to the holy book the pious becomes happy on the earth and they go to haven after death. The pious get the highest level of piety, and the pious are turned into god and the pious receive the heaven or freedom for ever.

On the other hand, the impious remain dissatisfied all the time as they always remain gloomy. Sex pervades them, Anger agitate, they are fallen down at attracted by greed.

They involve themselves in wrong on the earth. Sometimes they are given penalty for their misdeeds. Sin is misdeed according to the holy book. Sin leads a man to death. The sinners suffer the hellish pain. After ending their hellish pain. They have to be born on this earth as god of humanity. He only cycled on birth hellish pain-death.

But the sinner can also be relieved by purifying himself if following the path of religion and leaving the path of unrighteous act.

It is said in Monusamhita, 'If the religion be destroyed, it destroy the man who destroys it, if it is protected it protects the religious'. The religious become the victorious. Unrighteous act is defeated. The pious may feel pain for a time being. But the pious will be victorious in the long run. The pious feel heavenly peace. A story from the Holy book about the victory of religion is being presented here.

Group work : Write ten sentences discussing the result of being pious and impious.

New word : Disappeared, Facetious, Filtrate, purified, Hellisheain

Lesson 5 : Episode or story

Victory of virtue

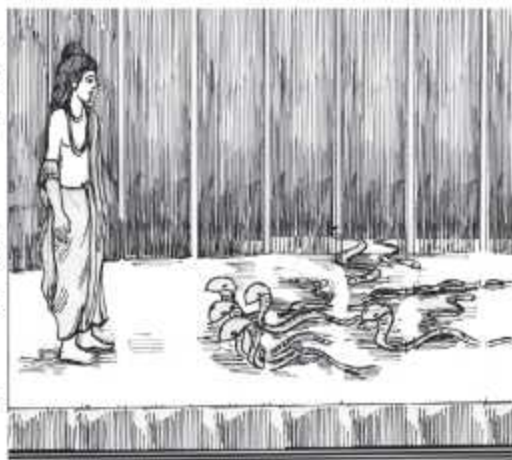
It happened long, long ago. It was then the Satyayuga. Hiranyakashipu was then the king of giants. The quarrelling between the gods and the giants is going on for forever.

Why would Hiranyakashipu be exceptional? He was against lord Hari. But a devotee of Hari was born in the dynasty of king Harrinkashipu. His was Prohlad. Once Prohlad was sent to a master with a view to receiving education. But he did not pay his attention to learning. His devoted mind to Harri was not satisfied there.

One day Hiranyakashipu asked Prohlad taking the child in king'My child Prohlad, what is your most favourite thing?

Any earthly materials are not favourite to me, father of lord Hari in a peaceful mood. To take Shelter going to the depth jungle in any pleasure.

The king, Hiranyakashipu got astonished. Who convoyed the name of Hari to the child? The talent of children is gone to dusk by this way by the others.

"Send Prohlad to the house of master, take care of his proper education," said the king.

There was no change of Prohlad other having tried more times. Then king Hiranyakashipu decided to kill Prohlad. The giants forced with shouting having ordered by the king. Their appearance was horrible. They took the sharp spear in their hand. It invites the space aiming to the soft chest of Prohlad. But those spear did not pose through his cheats. Prohlad was given poisonous food. He was fallen down under the feet of an elephant. He was thrown from the highest hill to the sea.

"What happened?- asked the king, Hiranyakashipu. We can not kill Prohlad any way my lord",

they said.

The king forced with great anger to kill Prohlad.

"They devil for whose power are you adoring my enemies? Are you violating my order?"

Power of god, Father. He is not enemy. Who is supposed to be enemy by you, Father? He is friend to all soul of all, saviour of land. He is everywhere. He lies everywhere.

Hiranyakashipu burst into anger - everywhere? Is your Horri in this state?

He exists Father,- Prohlad politely ensnared.

It is so. He Hiranyakashipu wants the pillar quickly leering the throne. He fists on the pillar by hands. It caused a heavy sound of that pillar.

Heaven, Earth underground, every where trembled by that heavy sound. The gods become also fearful. Heaven was bestowed with Heavenly power that Nobody like God, human being, yaksha etc would like him on earth m underground or any place, with only arms either by day or at might. Having surprised, everybody saw, Lord Hari came out from lifeless pillar in the shape of lion. He sat on the broken pillar making seat. Harrinkashipu forced to hit him with the spear. After words, Lion in the shape of God, Lord Shrihari roared and lies Hiranyakashipu with his nails taking into lap. Lard Shrihori appeared bless on Prohlad. What did Prohlad want to him, is known to you? It was only devotion to Lord Hari.

It is religion which saves the pious. Only religion saved prohlad. The celebration of religion is must.

Unit work: Prepare a list of ways of punishment which were taken to punish kill the lord Vishnu denoted Prohlad.

Unit work: What learning instructions have you got from the celebration of episode of Religion? Write it.

New Word: satyayuga, Hiranykashipu, daityakul, earthly.

Lesson 6: The way to religion and family life

Man lives in family. We know that the interest of all family members is nipped in the same way. So the family has an important role in following the path of religion. The younger learn behaviours or manners in the family from the elders. The younger always follow and imitate the older. So the practice of way to religion should have in the family, if all the family members always speak the truth, nobody takes the shelter of telling lie, then nobody in the family will take this shelter of lie.

Nobody will be greedy if self-reliant is taught in family, given example to control greed if there is religion in the family.

If any one of a family hands one's opinion to others, so there will have idealism of great tolerance in that family. The family members of that family will show the democratic attitude in society. The much adored child and adults compel their parents to do the work as their opinion. What they want is given to them at any time. When he goes to the social life with a view to showing behaviours, he fails to show the great tolerance rather than he tries to hand his opinion family to others. If the family members follow the way of honesty, truthfulness, great tolerance and humanity, there will be peace in that family. So the role of family is very important to practise or observe the way of religion.

Group Work: Write ten sentences on the role of domestic life in discussing the path of religion with yourselves.

Lesson 7: Honesty is the best policy

The result of telling lies can not be fruitful. So it is said, 'honesty is the best policy'. A story about it is being represented here.

Honesty of Poor Woodcutter:

There was a small village. There was a jungle nearby the village. A small river follows by both the village and the jungle. A poor woodcutter lived in that village. He managed his family cutting the wood from that jungle. One day he went to cut wood in the jungle. The branch of tree which was being cut by axe aheaded much over the river. A misfortune happened there at the time of cutting the branch. The axe fell down in the river for his carelessness. There was no food at home. After

cutting wood, he would sell and buy rice and pulse from market afterword, and then they will eat. Now the familywould starve. He was crying in grief.

The mermaid showed her merrier sucking the worse condition of wood cutter. He came out to the ground from the river. Her half of the body was in water and half of body was on over water listen to wood cutter. Hearing the sound of mermaid the wood cutter saw, mermaid looks at him' she was smiling. She had an axe of gold in her land Mermaid asked the wood cutter 11It is your axe. isn't it?"

The woodcutter looked at the axe of mermaid. It was glittering in the sun. He could take this axe as his own axe. If he took it, he would be able to over come his poverty great pains. Their life and family would be full filled with the light of prosperity. But it would spoil honesty. He would be dishonest. Thinking for a while, the woodcutter interned inanity. It is not for me. I see? Marmain smiled. Wait a little bit I am coming.

Mermaid again went into the water of river. She showed an axe of silver coming out from water of river. The woodcutter again informed the axe was not his. The mermaid requested him to wait and dove into water of river again. She brought the iron axe of the woodcutter. Yes, just this is mine. Mermaid got surprised seeing the honesty of the woodcutter. She gave both two axes of gold and silver. He removed his poverty. He would not cut wood any more as before the hut was replaced by building. He bought many acres of land. The leader of the village surprised seeing it. How quickly had the poor woodcutter been so rich. The leader came to the house of wood cutter. He heard everything.

Oh it is! You have been rich by mercy of mermaid! Ok. He thought to himself the leader made a trap one day. He went to cut the branch of tree a little bit above the river. The leader also climbed up to cut the branch of that tree.

After that he fell down the iron made axe willingly in the river and he started to cry shortly. Mermaid came out with a gold made axe. Is this your axe?

He could not control his temptation. He said,

Yes, yes, it is mine.

Mermaid got angry. He wants away diving with her axe into water of river.

It passed a long time. She did not rise any more. The leader went back to his village with a heavy heart. To tell a lie does not bring fortune to us.

Honesty is the best policy.

We should bear in mind this speech and we will speak the truth in every sphere of life.

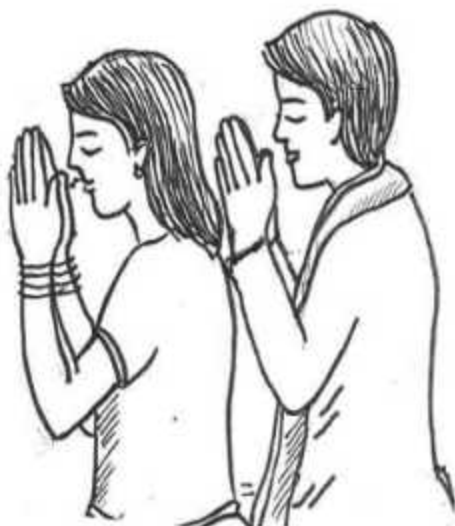
Unit work : How did the wood cutter remove his poverty ? Write on board.

New word: Honesty, policy, woodcutter, Starvation, mermaid, surprised

Lesson 8: Conception or idea of civility

Civility is also a part of ideal life like honesty; Civility plays an important role in our family and social life. Calm, polite or evil behaviour are called civility. Civility is one of the main elements of humanity.

Human being is different form animal being for this civility. To follow the path of religion is one of the elements of civility. We respect mother father and teacher. The civility which is expressed through is known of deeds as devotion or respect.

Again we wish our love and affection to friends and younger. All are different forms of civility.

God has carted us. Gods or goodness help us with their respective power.

So we praise them, we bow down to them reading propane mentor. We can say here that civility is expressed through prevility is a moral values and past of religion.

We can take control over mind of man by civility or polite behaviour. Civility is an essential quality or moral value in social life.

We exchange our views when we meet any one. We show respect or bow down to elders. We congratulate our contemporary and bless our younger. The traditional civility is here who is youngest image will bow down the older also bless them saying, 'Be happy, live long'. It is tradition.

Conception of Pronam or Bowing down

Pronam means bow with excellence or 'Namaskar'. Hari Chandro Bhattacharya has mentioned his 'Bengal vocabulary' There are four kinds of Pronam:

1. Abhibadan
2. Panchanga Praonam
3. Austanga Pronam
4. Namaskar

Abhibadan

Uttering Pronam to bow is called abhibadan. Sometimes without saying a word one shows abhibadan.

Panchanga Pronam

According to the cripture 'Tantrasar' – bowing with the arms, legs, head,chest and eyes is called panchanga pronam.

Austanga Pronam

There are eight parts of pronam- leg, foot, hand, chest, knowledge, head, word and eye. Doing pronam using these eight parts united is called austanga or sastanga pronam.

Namaskar

The synonym of pronam is namaskar. There are three kinds of namaskar- Kayik, bachik, manasik. It is said about the significance of namaskar according to nrisimha purana-

Namaskarah smrito yajnah sarba yajneshu chotanamah

Namaskarena chaikena narah puto harim brajet.

- namaskar is the head of all yajna all over the universe. Man achieves hari by doing namaskar one time.

Unit work: How many kinds of pronam are there , what are they? Write it ?

At the time of 'puja' we recite some fixed mantra and we bow to the gods and goddesses. We also bow to our teachers and respected persons. The *sadhu-sajjan-baisnava-vaktas* bow everybody to each other. There is a religious philosophy in it. Whom do we respect or bow down really? According to religious philosophy the answer is that- we do pronam to the *Brahma or Eswara* who is in living being as the soul.

This is why everybody is bowed. So pronam or namskar has spiritual or social significance as the part of civility.

New words: sistarchar (civility), pronam, namaskar, binimaya (exchange), bahu (arm), janu (knee), shir (head), mahatmya (significance), nrisinghapurana.

Lesson 9: Taking drug is the way of unrighteousness

We know that taking drug or drug addiction is the way of immoral or unrighteous act. Because drug addiction paralyses the normal spirit of druggist. He does not remain normal, does not remain healthy. The behaviour which he does in a distressed mind is the expression of immorality.

Smoking, wine, ganja, opium, codeine (phensydil) etc are drugs. If one starts taking it, one can never leave it easily. Sometimes the drug addict becomes destructive.

Bad effect of smoking and drug addiction:

Smoking and drug addiction causes physical, mental, economical and social losses. Smoking causes various diseases such as pneumonia, bronchitis, tuberculosis , gastric ulcer, loss of appetite, heart attack etc. Not only smoking causes harm to smokers but also it causes harm to neighbour.

Taking drug also causes various disease and the druggist deviates from the normal path of life. Taking drug causes mental losses. A druggist losses his sense when he is addicted. He does not hesitate in taking or arranging money by adopting unfair means to take drug. The ties of family and society can be relaxed due to drug addiction.

Importance of religious culture in domestic life to protect drug addiction:

Family is the foundation of society. The domestic religious culture and moral values influence over whole family. All the members of a family have to encourage about he existence of *Brahma* who exists as soul in our body.

So this body is called the temple of God. He should not be impure. Secondly, drug addiction is one of the greatest sins according to Hinduism. Not only the druggist, also his friends are sinner. Because the sin of drug addiction also deteriorated them.

It is a moral duty to get back the druggist in normal life. The religious and moral duty of parent is to build-up children properly. So they should know about the daily life of their children. Not only to subdue the children, parents should increase awareness among them, encourage children with the light of religious and cultural moral values. Being inspired by the spirit of welfare, we will engage in meditation.

The life of all family members will be enlightened with the light of religious and cultural moral values. But instructions or education should be given not as an administrator, it should be through example. It is said in the Shreechaitanyacharitamrita, 'He can teach religion to the living being who practise own self'.

We want to get such teaching from domestic religious cultural surrounding so that the family members keep aloof them from the immoral activities like smoking and drug addiction.

'Smoking and drug taking is the path of unrighteous,
I won't follow that sinful path till my passes'.

Unit work: Write ten sentences on 'smoking means drinking poison'.

New words: Result, Domestic, Culture, Influence, touch, spent, greater, enlightened, death.

Home Work:

1. Write a fact of your life on 'Showing Sistachar' and submit it to your teacher.
2. Write a paragraph on 'The role of family to prevent smoking and drug addiction' and submit it to your teacher.

Exercise

Multiple Choice Questions:

1. Hiranyakashipu was the king of ----

a) giants b) deities
c) beasts d) mankind's

2. Why do men have to be born being of humanity, after having suffer of hellish pain?

a) Sin comes to the end b) Sin does not come to the end
c) For the accumulation of virtue d) For loving the world

Read the following stem and answer the question no 3 & 4:

Rodela put her practical khata on the table to show how to draw some pictures of science. But Shipra destroyed it tactfully subverting the water pot. Next day she did the same. Rodela asked Shipra why she did so. Shipra told that actually she could not draw the scientific images. Then Rodela helped Shipra to draw that.

3. The cause of Shipra's malicious behaviour to Rodela is –

i. helplessness
ii. disaffection
iii. underestimation

Which one of the following is correct?

a) i & ii b) ii
c) ii & iii d) i, ii & iii

4. What has been expressed through the non-protest activities of Rodela against Shipra's misdeed?

a) Forgiveness b) Love of learning

c) Malicious d) Disinclination

Creative question:

1. Dibyendu is a professor of History. He goes to his office after worshipping. Everyday he feeds living beings and helps more the distressed. Dibyendu wrote a research book on the pre-historical tradition of Bangladesh. He faced some obstacles to describe the fact. But he didn't stop and disappointed. At last he was rewarded.

a) In which scripture is included Yajnavalkayasamhita?

b) What is the meaning of 'Jibah brahmaiva naparah'?

c) Explain, how the society and family will be beneficiated through the moral values of Dibyendu's behaviour?

d) The example of Dibyendu proves that 'honest work never goes to ruin'- evaluate it.

2. Ridima, at the time of puja, recite the mantras and salute the god as does he regularly. After completing puja, he bows his parents and starts his work. He respects his elder brothes and sisier She never does bad to others and loves younger. So he is dear to every body including his neighbour. Such behaviour to the people reflects on society.

a) What is Tantrasar?

b) Why do we praise the gods?

c) What education is reflected in Ridima-explain it according to your text?

d) The example of Ridima shows that the significance of civility in the society is endless – evaluate it.

CHAPTER TEN

AVATAR AND THE STORY OF IDEAL LIFE

He, who comes down is Avatar(incarnation). But whoever is not called Avatar here. When lord Bishnu incarnates in the world from Baikuntha in different shape for the welfare of the universe, this is called Avatar. After performing this task, he returns to his own place. Lord Bishnu has emerged in various formal images in different time. Among those, ten Avatar is famous. We have learned this before. In this section, we'll know about the kinds of Avatar and the causes why Sri Krishna emerged as an Avatar.

Beyond Avatar, many great followers were born in different ages they worked for the wellbeing of mankind. They had no want of their own. They sacrificed their lives for the welfare of human beings. The life history of those great men and women is known to us as ideal life. We have read some of those great men's life. Now we'll read some others more in this chapter and we would get moral lesson from their biography.

At the end of this chapter we will be able to-

- explain the idea and kinds of Avatar (Full & partial).
- explain, why Sri Krishna had appeared as Avatar.
- describe the contribution of Charka and Sashruta in medical science.
- describe the importance of the ideology of Sri Shankaracharya to make religious, social, moral and family life.
- describe the importance of the ideologies of Meerabai, Probhu Nityananda and Shreema in making religious, social, moral and family life.
- describe the importance of learning the ideals of SreeRamkrishna to make religious, social, moral and family life.

- describe the importance of learning the ideals of ShreeBijoykrishna Goswami and Swami Bivekanand in making religious, social, moral and family life.

Lesson 01 : Avatar

We have already known that when Lord Vishnu comes down in the world in different shape in different time, he is called Avatar. He does the good to mankind. The world remains not alike all the time. Many rogue men are born in different time. They oppress man. This creates grieves, sorrows, pains and unhappiness. The life of good men becomes unbearable. Lord Vishnu appears as an Avatar at such hard times. He destroys the rogues. Peace comes back again in the world and the Lord puts an end to his arts of Avatar. Lord goes back to His residence. Lord Vishnu comes in the guise of different animals in deferent times. He behaves like a man when he comes as a human. He is nourished in the womb of a mother. Bears sorrow and sufferings like human beings. But still there are some distinct characteristics, as he is the Lord. A man and the Lord cannot do all the same at all.

Kinds of Avatar:

There are two types of Avatar full avatar (Purravatar) and particular avatar (Ansavatar). When Bhagvan descends with His all total qualities, He is called the full avatar (Purnavatar). All power and qualities of God exist in full avatar. Shree Krishna was the full avatar of God. As all qualities of God existed in Him.

Unfullfilled avatar of Bhagvan is called ansavatar. All qualities and power do not exist in ansavatar. Ansavatar are many. Tan are prominent of them such as- Matsya, Kurma, Baraha, Nrisingh, Parshuram, Ram, Balaram, Buddha and Kalki. They performed welfare activities appearing in different times.

Lord SreeKrishna himself has explained the reason of his emerging as Avatar in Srimadvagavadgeeta.

Yada yada hi dharmasya glanirvabati bharata
Abhyuithanamadharmasya tadatmanam srijamyham
Paritranaya sadhunam binasaya cha duskritam
Dharmasamsthapanarthaya sambhabami yuge yuge. (4/7-8)

- That means, oh Arjuna, when religion falls in mishap and anti-religion captures the world, I create myself then. To protect the good-honest souls, destroy the rogues and establish religion I appear in different eras, that is to why I take birth as Avatar.

At the time of incarnation of Shree Krishna, Kangsa, Jarasandha, Shishupal and Durjadhan became very tyrannous. People were suffering much due to their suppression. Sri Krishna established peace killing them. Lord SreeKrishna gave us the

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lesson of justice. He is dangerous to the rogue, heavenly light of peace to the honest and Vagaban to the devotees.

Lesson 2 : *Sushruta*

Sushruta was a great physician in the ancient India. His father was Muni Biswamitra.

Indra, the king of the gods, once seeing the people of the earth suffering from diseases, imparted the whole lessons of 'Yajurveda' to Dhanwanantori and told him to be born in the earth. According to the words of Indra , Dhanwanantori was born as the son of the king of Kashi and got name as Dibodas . Biswamitra came to know this and sent his son Sushruta to him to learn 'Ayurveda'. Learning Ayurveda from Dibodas, Sushruta wrote a book as to medication. The book was named after him as Sushruta or Sushruta Samhita.

The modern researchers say, Sushruta lived in the 600 BC in the present Baranasi City beside the Ganges and used to practice medication. Mainly he practiced Surgery. This is why; he is called the father of the Indian Surgery. In his book he has given description of 300 kinds of Surgery and 120 kinds of surgical instruments. These instruments have been modernised in the west.

Sushruta samhita is mainly divided into four branches. Here, evolution ofYajurveda, surgery, bio-chemistry, diseases, medicine, bones, medication, symptoms of diseases, foods etc are described in detail. If one wants to treat according to Ayurveda, one has to have special knowledge in Sushruta samhita. Still now it has got an emphasis in medical science. So to be an expert physician it is necessary to achieve knowledge in Sushruta samhita. Sushruta, in fact, has along much better for mankind writing the Sushruta samhita.

Lesson 3 : *Charak*

Charak was also a great physician in ancient India. He is called the father of Indian medicology. As to him, it is said in different books that Anantadava learned Ayurveda, a part of Atharbaveda, when Shree Vishnu came down in the world as Matsya avatar. After that, he came to the world to see the condition of people and observed that many of them were suffering from various diseases. Therefore, to reduce the sorrows of people he took birth as a son of a Muni, a strong devotee. Since he was born as a spy char (spy) he was named as Charak. According to the modern researchers, Charak emerged in 300 BC.

Charak started to give treatment to the people. He became a renowned physician within a few days. There were many other physicians named Atreya, Agnivesh etc. They wrote some books on medicine. Editing those books Charak composed a new one taking the gist of them. It was named as Charak samhita. It was a famous medical book in the

ancient India. The book is divided into eight sections - Sutrasthan, Nidansthan, Bimansthan, Sharirsthan, Indriyasthan, Chikitsasthan, Kalpasthan and Siddhistan.

Charak was the first man who said about digestion and immunization. He also said about three 'dosh' vities in health. Those are *bayu, pitta. Cough*. If there is any disorder among them our body becomes unwell. When they come in good position, our body becomes well again. Charak also said that prevention is better than cure. He suggested finding the causes of the discuses and these types' duels.

Charak knew about sexology. Even he knew about the sex chromosomes. He had got an idea of anatomy. He told there are 360 bones including teeth in human body. The heart, he said is the controlling centre of body which is connected with body in 13 ways.

This book has a great importance even in present. Charak, composing the Charaksamhita has done immunes welfare of mankind. Both Sushrutasamhita was translated into Arabia in 750 BC during the reign of Khalifa Abbasi. Thus it was introduced to Europe and many European doctors came to India to achieve knowledge about Indian medical science.

Lesson 4 & 5: Sree Shankaracharya

There was a village named Kalari in the province of Kerala in Dakshinatya. Shankaracharya was born in this village on the 5th day of full moon of Baisakh in 788 AD. His father was Shivgura and the name of his mother was Bisihta Devi. Shivaguru was a Brahmin Pandit and devoted to Shiva.

Shankar had outstanding intelligence and power of memorizations. Observing that Shivagurv was very amazed. He started to impart lesson to his soon from the early age of three. His only urge was to make his son expert and skilled in subjects. But unfortunately he succumbed to death very shortly. After that Bishista Devi gave uponyan to her son when he was 5. Having finished uponoyan he was sent to a master's house to study holy scripts. Only within two years he became pandit on Vedant. Smriti, puran etc. He returned home of the age of 7. Coming home, he started a tole to teach students. Local pandits began to criticise him saying what would teach a boy of 7. But gradually every one of them bent down to him when they got the news of Shankar's brilliance.

The fame of Shankar's mastery spreaded around. One fine morning Chandrashekhar, the king of Karalla also came to know this. He ordered his minister to bring Shankar to his Rayal court. Shankar politely said 'I do not want to do business with education'. He would impart knowledge only for the people interested. The king was astonished to

this strong comment of Shankar a mere boy. He himself came to meet Shankar. Speaking with him the king realized the depth of his knowledge. So inspite of being a king, he bowed to this excellent boy and gone him one thousand gold coins. But shanker did not touch any single of those rather gave that away to the poor.

Once some Brahmin pundits came to his house hearing about Shaker's wisdom. They were very pleased to discuss many scripts with him. At a stage Bishista told them to see the 'kosthi' of Shanker. Seeing that the pundits said that Shaker has got very short life. He might die at the age of 16 to 32. Hearing this news, Batista Devi burst into tears. She would have to lose his only son. Shankar also heard this. He loved his mother very much. How much time he got during the leisure of teaching students in the toll, he spent that taking care of his mother. But the news brought a massive change inside him. He started thinking about life and the world from a different angle. He thought, 'To attain Moksha' is the supreme aim of man. So he would spend the rest of his life in the devotion of Brahma.

One day Shanker told frankly about this his mother. But she did not agree. At last Shanker could convince her through great hardship. Even he said that wherever he stayed, he would be beside her mother at the time of her last breath. Saying this Shanker one day left home. Shanker will takeSanyas' and so he is in search of a guru (master). Walking two months continually he reached the place of Onkamath. There he met Gobindapada, the great yoga¬devotee. He received diksha from him. Shankar stayed there 3 years and learned Yoga siddhi and Tattagyan'. Then he went away to the Badarika asram a lonely place of the Himalayas. There he started writing the vedanto vashya. He finished this task within 17 years of age as per the directive of his master.

After that as a religious master, he started a new life. He found many deciples. He had already been famous as an Acharya. Shankaracharya left Badrika ashram for the holy place of Baranasi and started to preach religion there. The motto of his preaching was Adwaitabad. He said Brahma is the only truth, the world resembles falsehood. There is no difference between living being and Brahman.

At the very first stage many people did not accept this doctrine. But afterwards every one surrounded to his umfathomable wisdom and oratory and supported his way. He defeated Kumaril Vatta, Mandal Mishra etc one after another in religious debate.

Shankar travelled whole India to preach his doctrine. He established four temples at the four corners of Indin. Sarada math in Dwaraka, Gobardhan in Puri, Joshi in Jyotirdham(Badrikashram) and Shringeri in Rameshwar. He engaged four of his disciples to run these maths. They were Surehwar, Padmapath, Totakacharya and Hastamalakacharya. Shankaracharya brought many different opinion and made them united.

When Shankaracharya was born, the political condition of India was very distressed, at the religious life of people was also alike. Different types of superstitions engulfed Jayin and Buddhist. Even Hindu religion also becomes fade. The activities of the Veda got importance in the society. Shankaracharya resurrected the past glory of Hinduisms spreading his decries of 'Adwayitabad'There is no difference between animals and Brahmma saying this he proved love for man and even for animal in human mind. As a result envy was reduced. This was a great contribution of Shankaracharya. Not only this, the preface to Brahmasutra and Vedanta he composed also was a super contribution in the field of exercising Hinduisms and philosophy. Besides he wrote many books likes Mohamuedar, Anandalahari, Shivastab, Gobindastak and so on for the common people. Shanker breathed his last at the age of only 32 at Kedamath of Uttarakhanda performing such outstanding work. However, he was present beside his mother bed at the time of her as he gave words to his mother.

Some verse are :

1. Who is your wife and son ? This varied world is an illusion. Where have you come from and who are you? Thanking and find out the answer. This is the essence of religion.
2. Life is, as if, a drop of water on a lotus leaf. Know that disease have seized the body like a poisonous sank. The world is bewildered in sorrows.
3. Days, nights, evenings dawns, dews, summers run after one another. Thus time destroys our life time. Yet man cannot give up hope.

A man, as long as he can earn, he is surrounded by his family. In old age, when his body becomes unfit, none asks his woe.

Lesson 6 and 7: Probhu Nityananda

Probhu Nitynand was born in Ekchakra, a village in the district of Birvum in west Bengal, India in 1473AD. His father's name was Harai pendit and that of his mother was Padmawati. Harai pendit was an honest Brahman. His family was very much solvent by means of the wealth he inherited as well as his traditional works.

The real name was Kuber. His father arranged his early education in the village toll. As a student he was very brilliant. But he was not attentive to his lessons at all. Rather he had much devotion to religion and liked to hear about religious talks. Though he used to play with the local boys, he preferred sitting in any temple instead. In the root of his devotion to religion, there existed Sree Krishna. His only aim was how to get Him. Whenever he met any saint or sannyasi, he asked him what was the right way to get Sreekrishna.

Kuber was a boy of 12. One day a sannyasi came to their village and took hospitality in their house. He will go to Brindaban. Kuber heard that Brindaban was the land of charms of Sreekrisna. So he thought if he went to Brindaban he might get lord Krishna. Kuber made a clean breast to the Sannaysi. Sannyasi said, "It is not right to take sannyas in this early age. Moreover, it requires permission of the parents."

But Kuber was adamant to go to Brindaban. Finding no other way was his parents allowed him and he left home with the sannyasi. He began to roam about many forests, hills and mountains and different holy places. Many years passed. Suddenly he lost the sannyasi one day. After that he himself started to visit the holy place. In this way once he reached his desired Brindaban. Coming here, his mind became restless to meet Krishna. He began to wonder about madly the places where the signs of Krishna existed.

One day he met a great sannyasi, sripad Madhabendrapure. He received diksha from him. Staying some days with him. Kuber set our for holy places. He wandered lonely for some days. By this time he visited Rameswer, Nilachl, Gangasagar and so on. But his agony for Krishna lessens grew gradually. His only thought was to be in touch with Krishna. So he returned Brindaban.

Kuber always remain thought for Krishna meeting and how to get him. He was passing him days in this way. Suddenly he saw Krishna in the dream. Krishna said to him 'Go to Nabadwip in Goud. Nimai Pandit is presching Krishna love there. Join him. It may be maintioned that this Nimai Pandit is known as Sree Gouranga or Sree Chaitanya. Seeing Krishna in dream, Kuber's mind became pacified. He was happy to get the meeting of Krishna through dream. So he left Brindaban for Nabadwip according to the

order of him. There he met Nimai Pandit in the house of Nandan Acharya. They became known to each other and felt that they had common views as if they were one-in-two. They were only born for the salvation of the living beings in two different bodies. Form that very day Kuber was named after Nityananda or Nitai . On the other hand there was Gouranga or Gour in brief. The devotees called them as Gour-Niṭai. Gour-Nitai started spreading in Nabodwip. They used to flourish the holy name of 'Hari'. There was no discrimination in there doctrine, there was no classification. At the time the superficial practice of religion was prevailing in the society and the love for mankind was undermined. In that situation, Gour-Naiti embraced all to them. As a result many groups of people became there follower.

But the anti-Baishnav group made obstacles to the way of them. They even attacked Gour.

In that time two brothers named Jagannath and Madhab ruled Nobadwip. People called them as Jagai-Madhi. They were drunker and very dangerous. They used to do whatever they liked. Nabody dared to protest against them. Nityananda came to know this. He told Shree Guranga "we have to save Jagai- Madhai'. Pravu agreed with him.

One day Nityanand and Haridas were returning through the road murmuring the name of Krishna. All on a sudden they met Jagai -madhai. They were drunker and became anger. Madhai threw the upper portion of a broken pitcher to Nitai. It hit Nitia and his head was cut.

The wounded place was bleeding. But Nitynanda pressured the place. With his plan and continued his song. This enraged Madhai much. He wants forward to attack Nitai. Jagai prevented his way. Some passers-by gathered there at that time. They felt pity to see the condition of Nitai. Yet nobody uttered any single word in fear of Jagai-Madhai.

Shree Gourango came to know the matter. He rushed toward the spot at that very moment with his companions. His patience knew no bound. He would give hard punishment to Jogai Madhai. Coming forward to him Nittananda said, "Provu, Jogai has done no wrong. He has saved me Madhai also has done nothing but mistake. Please forgive them."

Gourango become pacified hearing Nittanando. He stepped forward and hugged Jogai. Seeing regret rose in Madhai. He said " Probhu I have committed crime forgive me." Gourango said, 'You will get pardon if Nitai forgive you". Then Madhai forwarded to Nitai with clipped handed. Nittanando embraced him thus Gour-Nitai saved Jagai-Madhai with this great love. Everyone started to laud them highly in this way Gour-Nitai made all people near and dear ones to them with there love and spreading the name of Krishna. The difference among people also reduced by this. In this time Shree Gouranga once went way to Nilachad taking sannyas. Nittanando accompanied

him. After staying some time there one day Gourango said , "Nittanando , at gour devotion to power and Tantra is going one in one hand and practice of reason based theory of knowledge is going and in the other hand the religious people do not find any way. You please go there and begin household activities spread devotion to Hori and Premdharma rich and poor. Tie them all with a single rope in the name of Krishana.

Nittananda was thundered to hear this. He was to leave his master. But it was his master's order. So, he has to obey. So, Nittyananda came back in Gour and married two daughters named Bashudha and Janhavi. He made a family in Khardaha. Bashudha's son was Birvadra. Janhavi adapted a son as she had no son of her own. His name was Ramai Goswami. Goswamis of khardaha are their descendant. Goswami's of Nittananda ways extended of the religion of love for some period in the society of Gour.

Being ordered by Gouranggo, Nittananda began to preach the name of Krishna and premdharma specially in Nabodwip. Besides, he used to sing:

Vajo Gouranga, Kaho Gourango, Laho ouranger naam
Je Vaje Gouranga chand, Se hoy amar pran

Thus he mingled the name of Shree Gourango with the name of Krishna.

Gourango emerged in Goud as a Vajohari was very generous and temper able to his wife. He could read the heart of Meera.

So he constructed a temple of Krishana and set up an idol of Krishna there Meera became very pleased. Respect and love to her husband grew in Meera. But her time passed away through the worship of Krishana. She was indifferent to the family life. For this, their relatives and the people of the place started to criticise her.

Lesson 8 : Meerabai

There is a village named Kurki. Kurki is at Rajsthan in India Meerabai was born in 1498 AD in this village. She came of a rather family. Her father Ratnasingh was the son of Rao Dudhaji, the emperors of Mehta Her mother Bir Kauri was the daughter of prince Shanustan Jala . Ratnasingh got control over 12 villages in the kurki area and started to leave there making garh.

Meera was the only daughter of her parents. So she was grown up with great care and affection. But she lost her mother at the age of 8. This caused break in her life Ratnasing feel in a travel with her daughter. Then Meer's grandfather Rao Dudhaji took Meera near him and nurtured her dearly.

Dudhaji was a pious man. He established the temple of Chaturvuji beside Merota palace. He used to worship there. Meera also went there now and then. At the temple, Gadadhar Pandit discussed various Holy scripts. Meera listened to him very

attentively. Her grandfather Dudhaji also made her hear the Ramayana the Mahabharata and the Puran. As a result, an idealofreligious life was engraved in Meera's heart from her early age. Meera introduced her outstanding talent in composing vajan sangeet. In the temple Chaturvuji some excellent vajans are inscribed. Once a sadhu gifted Meera an icon of Giridhari Gopal. Meera took it to the temple. She used to worship daily. In this process a deep respect and lord Krishna grew in her from the tender age. Meera is now a young girl. She is unique in beauty and charm. Her grandfather arranged marriage for his grandaughter. The bridegroom is the son of Rana Sangramsingh of Chittor. Meera's marriage ceremony was held gorgeously in 1516 AD and she went away to the residence of her father-in-law.

There was no lack of anything. Moreover she had a father-in-low like Rana Sangramsingh and a worthy husband like Vojraj. She got a lot of wealth as well as many servants and maid servants. But Meera felt no attraction to those. The only aim of her life was Krishna prem and to meet Giridhari she remains plunged into worship and devotion.

Whenever any sadhu or saint came to the palace, she rushed toward him and listened to the holy name of hari. Some times she herself started to sing vajan being intoxicated. She sang so sweetly that everybody become spellbound.

Gradually Meera's eagerness increased. She was like a self denying saint. She remained busy often in the day and night in worshipping and appreciation of God. She sometimes cried for Gopinath. In this condition, Vojraj told his wife calling, "Tell me clearly where is the great of your soul, what is your landing? Tell me what do you want? Tell me how will you be happy and what will give you mental peace?"

Then Meera arswered singing a Vajan in her sweet voice:

Mere to giridhar Gopal, Dusra na koi

Jate shir mor mukut mere pati soi.

It means. I have nobody but Giridhari Gopal. He is my lord who wears Mayur Mukut on His head.

Vojraj was fascinated hearing the music of his wife. He could understand her. He started all kinds of association in the worship and vajan of Meera. In this side common people and saints and pious people of Chitor had known Meera's ecgmess of Krishna. They had known Meera as devout Meerabai, not as a queen. Music of Meera's sweet voice and devotion was spreaded all around Rajsthan.

In this state Vojraj suddenly died in 1528. After some days her father-in law Rana Sangam singh also died. Then Bikramjeet singh became new king of Chitor. He started to oppress on Meera. He tried to kill Her. But She was saved by the mercy of Giridhari.

At last Meerabai went back to Her father's house Merota. Then she went to Brindabon from there. That time Srirup Goswami was the Acharya of Goud Bashnav mandali. Meera desired to visit Him. But the Acharya (professor) did not agree to let a women visit him. Then Meera asked him. Have you forgot the saying of vagvat? Sni Krishna was the only male of Brindaban. And rest are nature then why Gowshwamiji is so hesitated to appear before me?

Goshwami was impressed to listen to the theoretical speech of Meera and talked to her Meera's eagerness of Krishna fascinated Goshwami.

Coming Brindaban Meera became plunged in the loving devotion intensely. Her name was spreaded everywhere. Meera's name was well established in Rajsthan and North-west India. Meerabai the devotee of Krishna showed the way to devotion, song of Krishna, worship of Krishna and worship of Vagvat shows a new way. This trend of music creates a loving relationship between Hindus and Muslims. And this loving relationship is called Voktibad. In Vagvatdharma and Vaktibad of Hinduism and Sufibad of Islam people of all classes are considered same.

After that one day Meera started for Dwaroka the Memorable place of Krishna Finishing all activities in Brindaban and coming Dwarokadham she passed her last days of life in the worshipping of Ranochorjee's idols. She breathed Her last in Dwarokadham. We learn from Meerabai's biography that, who are real devotees, they are above all worldly thing.Physical beauty, worldly matters, place and comfort don't attract their heart. They solely meditate to get the desired thing leaving everything. They also become successful in their adoration.

Lesson 9 & 10 : Sree Ramkrishna

All Religions are true, the more is the opinion the more is the way' it means though there are different opinions and ways, everybody's aim and destination is one to have Ishwar. He who realized this absolute truth, was not educated in traditional education. He was self-educated. He could realize the theory of religion by his self-earned knowledge.

There is a village named Kamarpukur in Hugly in the West-Bengle. Sree Ramkrishana was born in that village on 17 February, 1836 AD. His father's name was Khudiram Chattopadhya and that of his mother was Chandramoni Devi. Khudiram named his son as Godadhar. This Gadadhar becomes world famous as Sree Ramkrishana Paramhangsa afterwards.

Young boy, Godadhar, was so nice to look at and attracted to nature. Sometimes he became thoughtful seeing flying cranes in the sky or seeing natural scenary . It was his innate characteristic. But he was not attentive to academic studies at all. So, it was not possible for him to achieve academic education. But he had a sharp memory. He could tell anything after he had heard. In this way he learned religious shloak and hymn of praise from his father, he learned Ramayan and Mahabharatfrom village people who recited legends or myths, and learned religious song from Puri going after pilgrim .He had a deep attraction to worship and glorification. In this way Godadhor became expert in various books without having any academic studies.

Godadhor's father died at his early age. After his father's death, there was a strange change in his life. Sometimes he sat in the crematorium. Sometimes he passed time in desolate garden. He noticed eagerly if he saw any pious or Baishnar. He learned reverence from them. In this stage his elder brother Ram Kumar sent him to Kolkata. He admitted him in his school for learning Sanskrit in Jhamapukur. But there was no change of Godadhor's mind. He remained indifferent to studies.

This time Ram Kumar came to Daksinaswar as the priest of the temple of Kali established by queen Rashmani. Godadhor also came with him. He was so delighted to see the idol and worshipped goddess Kali. It was seemed that he was in the desire of such thing for a long. So, he sometimes used to be meditated in the temple and sometimes wander on the bank of Gangas thinking of self interest.

Suddenly one day his elder brother Ram Kumar died. As a result the responsibility of worshipping Goddess lay upon Godadhor. He started to worship with full concentration. He often became senseless while singing hymn at the time of prayer. In the passage of time he was successful in the devotion of Kali. He gave spiritual knowledge to his wife Saroda, which elevated her as "spiritual mother". In this way Godadhor achieved the appearance of goddess as all pervading and vigilance.

Godadhor was appointed as priest in the temple in 1855. This time, he got a golden opportunity of worshipping Kali. Six years later, devotee Shidha Vairavi came to Daksinaswar in 1861. Godadhor took her as his master and acquired perfection in Tantras. This Bhairavi is he who titled Godadhor as an excellent yogi and avatar. After that saint Totapuri came in Godadhor's life. He made Godadhor expert in devotion and named him as Shreeram Krishna Paramhansha. Sreeram Krishna also got perfection in the practice of Bhaishnava.

Ram Krishna was not confined only in the practice of Hindu religion. He also practised according to Islam and Christianity. In this way he realized Ishwar by the practice of different religions. To him the aim of life is to feel Ishwar in every religion. Though the ways of religion are different, their aim is one and dissimilar and that is to get the proximity of God. So, he said open-heartedly; "every religion is true, the more are the opinions, the more are the ways." He was not like other traditional devotees or didn't wear clothes like others. Even he worshipped his wife Saroda Devi considering her as the mother of the world.

Shreeram Krishna was the teacher of the world. He made other understand the complex theory of religion very simply. Ishwar exists in all animals, so serving animals is to serve Ishwar .It was his philosophy. He was a strong believer of religious intimacy. His great follower Swami Bibekananda spreaded his ideals of religion in the world. As a result of this his ideals of serving animals that is humanity is highly popular in the world. Bibekananda said about his master, era of truth came in the day when he was born in. From now on differences is removed, get all inclusive love. He removed all differences between male¬the female, the rich and the poor, the Brahman and the Chandal.

Practice and philosophy of Shreeram Krishna was spreaded all around. As a result many learned people and scholars started to come Daksinashwar. In the influence of his religious views many educated youth of western education and philosophy came back to Indian ideal. As he went to the people of different community, they also came to him. Many renowned persons including Shivanath Shastri. Keshobchandra Sen, Mahendranath Sarker, Girishchandra Ghosh came to his close attachment. Wise man of France Romnaronla was so influenced to listen to Vibebkananda that he composed a large book about Ramkrishna. Shreeram Krishna saw the mother of the world in all women. Women are nothing but like a mother to him. So, he worshipped even his wife considering her as mother. There is no other incident in the world like this.

The speeches of the great man Sree Ramkrishna were not mere simple words-uttered, but truths of life practised. He served living being as Shiva without pride. He felt sorrow to see the distressed. Once he was going to visit a holy place with Mathur Babu, the son-in-law of Rani Rasmoni. Then they were in Deoghar. Shree Ramkrishna was depressed to see the sorrows and pains of poor the villagers he urged Mathur babu to feed the poor as he feels them as the God (Narayan). Mr. Mathur did so.

Sree Ramkrishna was the worshipper of Kali. He worshipped before the statue of Kali. He worshipped his mother through this. But he had no controversy against Brahmoism who didn't like in image worshipping. He had a deep relation with Keshab Chandra, one of the leaders of the Brahma society. It was Keshab Chandra who published about Sree Ramkrishna through his speeches and newspaper. From this, it can be realized how much tolerant he was in other's opinions. All religious combination was established through the system of his meditation and religious activities. It is the great contribution of Sree Ramkrishna Sree Ramkrishna did not see the class, caste, creed, dignity, learning and wealth. He felt the heart of men. So, all classes of people came to him. So, the Dakshineswar temple was open to all.

Shree Ramkrishna would say, "When you will mix with the people outside, you will love all. As if you are not different. Never keep offensive attitude. He believes in corporeal, he does not believe in incorporeal; he believes in incorporeal, does not believe in corporeal; one is a Muslim, one is a Hindu, one is a Christian" - do not avoid anybody saying so.

The people of India were greatly influenced with the generous attitude of Sree Ramkrishna. Everybody came to Sree Ramkrishna without considering religions and colours. They listened to his divine sayings and got deepest peace in heart.

Not only the Indians but also the foreign people were overwhelmed with the generous religious motto of Sree Ramkrishna. A Russian professor read 'Sree Sree Ramkrishnakathamrito (Gospel of Sree Ramkrishna) and said that, "So generous, so universal, so global is not found any where. A Jew said that a centre of Ramkrishna Math is essential in Israel. An African said that he also wanted to open a centre on Ramkrishna Vedanta in his country. This great man died on 15 August, 1886 AD.

Some advices of Sri Ram Krisna.

1. Respect your father and love him. The world pervading is mother or Ma. Mother is universal. The religion practised in deceiving mother. Motherland and parents is fruitless.
2. Mother is a respectable person. She is as like as goddess. So everyone should look after her as long as she is alive.

3. Distinction of caste can be removed by devotion. A worshipper has no caste problem. If a devotee is completely devoted to God, his body, mind and soul everything will be purified.
4. If you do your domestic duties, there is no harm. But fix your mind on the lotus feet of Godhead and work desiring no fruits.
5. A sincere man can go though all religions and may attain God. There are many ways to reach Him. "As many tenants as many ways to salvation."
6. Live like an ant in the world. Think that sugar is mixed with sand. Your task is to collect sugar like an ant.
7. If the boat is on water there is no problem. But if water enters, it will be sunk.
8. God is one . He has many names and unlimited pity. You can pray to Him by the name as you like.
9. The devotees call him by several names. Think,there are 4 comers in a pond. The Hindus are taking water from one calling Jal, the muslims are taking water from one callinig Pani, the English are taking calling Water, the another one is taking water called Aqua. So god is one with many names.

We learn principles from the life of Sree Ramkrishna that we have to serve the creation thinking as God. We have to respect our father, mother and mother land. We should have patience towards all religions. Religious harmony is established. Then there will be no religious anarchy. All religions have one goal-to reach God. God is one with many names. One can attain God by calling any of His names one likes. There will be no difference among all nations if there is respect for all religions. The devotee has no cast and creed. Devotion makes body, mind and soul pure. Narayan is poor, but we have to serve Him. And God wil be pleased with it. We all will follow this ideology of Sree Ramkrishna. Then we will be treated as real human being.

Lesson 11 : Sree Bijoykrishna Goswami

It was the month of Sravan of Bengali year, 1248 (1841A.D) It was the period of full moon. The Hindu festival of Krishna's swinging (Jhulan Jatra) was going on at every mandir of the Baishnavas at Santipura in Nabodwip. During such an auspicious hour Bijoykrishna Goswami was born. His father Ananda kishore Goswami was a faithful devote. His mother Swamamoyee Devi was also a pious and kind hearted lady.

Bijoykrishna's primary education started in the village pathshala.He studied sanskrit in tole at Shantipur. Then he went to Kolkata for higher education and got himself admitted into Kolkata Sanskrit College.

After that Bijoykrishna was admitted in medical college. At that time he, together with a few students formed a council called Hitasancharini. It was decided in the meeting of the members of the council that what one would think to be true would try one's best to do that. Bijoykrishna also said that taking paita(holy thread) is the sign of caste system. Then all his Brahmins classmates left the paita and stopped using it. At that time it was a brave deed indeed.

That time Bijioykrishna had a contact with Brahma society. There was a change in his mind by hearing the speeches of Mohorshi Debendranath Tagore and Keshobchandra.

He felt a feeling for Brahama religion and took Brahma religion. He took Back paita (threat of purity) and his family didn't take it as normal. When Bijioykrishna arrived at Shantipur, they become very angry with him. But Bijioykrishna had a strong feelings and confidence in his belief. He came to Kolkata.

Then the medical examination of Bijioykrishna was knocking at the door. He was preparing for the exam. But the Brahma society called him to preach. Bijioykrishna prefer the responsibility of preaching rather than the bright future of a doctor's life. He had been known as teacher Bijioykrishna of Brahma society. He preached Brahma religion in Dhaka, Barishal, lessor, Khulna and some places of India. He also initiated many people in Brahma religion.

Once he was staying in a place of north (uttrasthot).Then he was attacked with a serious disease. That time he came round by dint of pity of Shrilokinath Brahmachari of Barodi. It made a dip impression in his life. Because of Baba Loknath and Tagore Ramkrishna, the sense of Baishnav arose again in him. That time he met Yogi Barahmananda Swami at Akash gaining mill of Gaya. By preaching him, he made him Hindu yogi again. Then Bijioykrishna quit Brahma religion. That time Bijioykrishna with his family and followers fell in severe financial crises. Then he established a ashram at Gendaria of Dhaka by the order of Baba Loknath and started to sing for God and Hari sankirirtan. At that time his condition was improved and spread away his fame in Dhaka.

Though Bijioykrishna established ashram in Dhaka. He often visited Kolkata. Once he went to Brindaban with his wife. There his wife died of cholera. Then he went to shreekshetra puri in the month of Flagon on Bangla 1304 (1897 A.D). There he became famous in very soon. His fame also spread away in the state. For that reason some local people who were irrespective of religion become jealous and one day. give him to eat poisonous laddu. As a result, he fell sick and breathed his last on Sunday, 22 Jaishta in Bangla 1306(1899 A.D).

Some advises of Bijioykrishna :

1. There eight orders to have Hari's love or affection:

   a. Being aware of sins b. Repentance for the sinful act.

   c. Not engaged in sinful act. d. Disliking for a bad company.

   e. Love for honest companies

   f. Patience for the name of God and hate for illiterate words.

   g. Having thoughts. h. Love.

2. One cannot feel the works of God with jealousy in his mind. If there is no jealousy in his mind for a moment, he can fell God.
3. Never speak ill of others.
4. Speak the truth and always keep Brahma religion
5. Always take the name of God by honest means threat of purity.
6. Always be careful of all creatures.
7. Never be proud of yourself.
8. Keep belief in religious books and honest persons.

Lesson 12,13& 14 : Swami Vivekananda

Bahurupe sammukhe tomar, chari kotha khnujicha Ishawara "Jibe prem kare Jei Jan, Sei Jon Sebiche Ishwar"

Love and adoration to animal, to serve animals considering Ishwar who told this and when only one told this. The teller of this immortal speech is Swami Vibekananda. He was born in Kolkata on 12th January in 1963. His father Bishwanath Datta was a famous lawyer of the High Court of Kolkata and mother Vobaneshwari Debi was a good housewife.

Real name of Vibekananda was Narendranath Datta. He was very meritorious. He had a great scholarship specially on Philosophy. When he was a student of General Assembly College, the Principal of the college, Hesti was amaged at his merit in a debate and told, no student will be found like him in Germany or England. Vibekananda went to America in 1893 and delivered speech in the global religious summit held in Schiqago. He told in his speech, Hindu religion considers all religions of the world equal. The aim of all religion is same. As the rivers united in a sea, the aim of all religion is the same - to have Ishwar. So, no contlict, only co-operation; no destruction, mutual understanding; no confute, co-operation and peace. He also said, Christians need not be Hindus or Budhists; or Hindus or Budhists need not be Christians; but every religion will adopt main theories of other religions and will be developed and will be expanded keeping its own originality. Answer fascinated to hear his speech. He was considerd the best orator of the congregation of religion Newyork Herald, American newspaper, commented, After listening to the speech of Swami Vibekananda it will be seemed that it is a very stupid activity to send preacher of our country ot the knowledge affluent country like India.

Philanthropy is religion, oppressing is sin. Confidence and faith in God is the only way to prosper.

Vibekananda would say that truth is the pillar of all religion. To be honest and to do honest work is the part of religion. He told with the quotation from Athanbaved, not falsehood, truth conqurs; only through truth the way of getting Ishwar is expanded, He who can abandon his petty self for the world, the whole universe is for him. He who is sacred and courageous, can do everything.

There was no caste distinction to Vibekananda. He would say - low caste, the illiterate, the poor, the cobbler, the sweeper all are our brothers. To serve them is the best religion. Influenced by this ideal even Brahman youth serves the lower caste cholera patients. Ten years after the death of Vibekananda Suvasheandra Bashu could realize to read his

win tings that, serving human being is the only way of salvation. So serving without interest was his principle oflife. Later, he was embellished with "Netaji".

Vibekananda blived in women's freedom. He boldly supported female education. He mentioned some of the learned women of the Boidik age Moitreyee, Gagi etc. He said if the women of that age could achieve so much education, why not women of this age?

According to him the nation which does not honour women cannot become great. He established a temple in charge of Saroda Devi so that the women also could get the scope to study spiritual knowledge.

Swamiji also thought about the reformation of the society for the development of the country. He told that to develop the country it is necessary to develop all the stages of life. He protested against the people of high level for the oppressed people of lower class. Seeing the power of their doing hard labour, he foretold that they will reign the country soon. So he told "Come out new India".

Let it come out holding the plough, through the hut of the farmers, from the basket of fishermen, mala, and sweeper from basket. Let it come out from the grocery, from the fireplace of the boiler. Let it rise from the factories, hat and bazaar. Let come out from the bushes, hills and mountains.

Vibekananda realized in this heart that no nation can prosper without education. So, he would say - people of a country should have to be educated, only then it will be possible to build up a developed nation. Swamiji wanted to see that everyone should get equal education. So he told if the son of a Brahman needs a teacher, the son of a Sudhra needs two teachers. He wished that Brahman should be in his place but he should try to take a Sudhra up to his level. It should be the aim of life to be a man and to help other to be a real man. Vibekananda adopted new strategy to spread education among poor people of the society. He ordered his followers, 'If the poor can not come to school, we should reach education to them in mills - factories, in the field-farmhouse where they work. He also said, If you don't have ability, build a hut. Poor people will come here to get help and for prayer'. Preaele and the saying of Puran will be read in this temple in the morning and evening. Through this teach their learning thing.

Swamiji could understand that religion is not possible in hunger. So he told, we want food, want food! Food should be managed for poor people. Food is before religion. We are making them hear preaches who are passing days in hunger. Can religion remove hunger? Poor will get the major part of everything. Our night is only on the remaining part. Poor are the representative of God. He who suffers is the representative of God. Who gets happiness in taking meal without giving to the poor, he gets happiness in sin.

In 1897 famine broke down somewhere in Bengal. Vibekananda stood beside the famine distressed people with his followers. From Almora he wrote in a letter to his sister Nibedita. 'I sent some of my boys to the famine distressed distriets. It is working like a magic. I can see what I thought. I see only through heart it is possible to reach to the world'.

Vibekananda was grateful to Raja Ram Mohan Roy for stopping the widow burning. He addressed Vidyasagar as a great hero for starting widow marriage. But he told to make them self-sufficient with proper education beside, remarriage of widows. He hated early marriage. He told, in early marriage most of the girls fall in to the Jans of death during giving birth to children, being short lived their children increase the number of beggar in the country. If girls are married after mature age affer getting education, their children will make the country benifitted. Not only this he told 'if any women is unwilling to marry, she should have the fundamental right to do that.'

In this way Vibekananda thought about the reformation of the society and the development of the country besides missionary work. He did not engage himself mere praying to God like other ascetics. His preceptor Sree Ram Krishna Porom Hongsdev expected this.

Vibekananda established Ram Krishna Mission in 1897 for preaching his preceptor's ideology. Next year he established a Moth also. It stands on the western bank of the Ganges at Bellore in Hawra. Generally it is known as 'Bellore Abbey.'

There are branches of this Ram Krishna mission and Ram Krishna Abbey in different places of the world. The Beloore Abbey is the main centre. There are many abbeys and missions in Bangladesh whose centre is Dhaka Ram Krishna Mission. Hundreds of people are being served through this abbeys and missions. The fields of service are education, treatment and help in crisis etc.

Vibekananda's saying

1. Religion is a way of thinking which elevates animal into human and human into God.

2. Rise, awake, no more sleep, you have the ability to remove all scarcities and sorrows-believe this and you get the power.

3. To love others is devine and to hate others is sin.

4. It is education which makes one self- reliant.

5. All great deeds in the world was done with courage and brain but not with money.

6. Do not think you are poor or friendless, who and where have you seen money has made a man, man always makes money. Which development of the world is, all is

done by human power, by the power of encouragement, by the power of belief. Ancient religion would say, who doesn't believe God, he is an atheist. New religion is saying, who doesn't have belief in him, he is an atheist.

7. Belief is the greatest power of human society and all religions.

8. There is no religion as like as serving the living being "He, who loves animals, has served Ishwar.

We can learn from the life history of Vibekananda that all the people of the world are the same. There is no discrimination among the people. Their religions may be different. But the principles of all religions are same. This is fact. Nothing but the truth is the religion. To serve the living being is to serve God. It is necessary to remove poverty before religious counselling. Because nobody wants to listen to religion in hunger. There is no difference between the rich and the poor, the cobbler and the sweeper. All are brothers. There is no profane, he may be of any profession. Male-female, rich-poor all have to be educated. Worldly or spiritual prosperity is not possible without proper education. Self confidence and faith in God is the first step of prosperity.

We will always hold this learning in our heart. We reflect it in each and every activity. Then we will also be successful in life.

Ma always loved to engage in work day and night as if work were her life. She spent her life without aspiration.

Ma was not only a saint or yogi, but a lover of beauty also. She tried to find the similarities between the inner and external world of the nature and wanted to develop both the described beauties. In this way Ma made the Asram a place of beauty and purity.

Ma had a master plan to establish a city named Arovil in the name of SreeArabinda. In 1954 she took the plan. For this she bought a land of 15 square miles at the 6 miles north-east of Pandicheri and on 28th February 1968 founded it collecting clod from 126 countries. Clod was collecting by the youth of those countries. On the 21st February 1972 (birthday of Ma) establishment work was started.

Ma planed this Arovil city would be modem and there 50 thousand people would live. It would a be tax free zone. Every body would serve the truth being the religious person. In 2006 A.D the master plan of Ma became a success. The inhabitants of that city are living there happily.

ShreeMa could draw, sing and play on the organ. On the every last night of the year she welcomed the New Year playing on the Organ. She had talent in literary world also.

The ideology of this Aravinba Asram of Pandicheri has been established with fame all over India by the untiring labour of ShreeMa. There are some branches of the Asram in other places of India and Bangladesh.

In 1973, 17th November Ma breathed her last at Aravinda Asram of Pandichery.

We get some learning from the life of ShreeMa. We should take ideology of purity in personal life, believe in God, get education and serve the living being. Development of civic sense and morality are good for our society.

The self oblivious nation was habituated to come back to life from the old religion. The unity of India came to light in its national life. Vivekananda was hardworking. He knew nothing without work. As a result he became sick . He died in Beloore Abbey on 4 July, 1902.

Vivekananda's sayings:

1. The internal godness in man is religion.
2. Rise, awake, no more sllep, You have the ability to remove all scarcities and sorrows. Believe this and you get the power.
3. To love others is divine and to hate others is sinful.
4. It is education which makes one self-reliant.
5. All great deeds in the world was done with courage and brain but not with money.
6. Do not think you are poor or friendless. Who and where have you seen money has made a man. Man always makes money.
7. There is no religion as like as serving the living being.

We can learn from the life history of Vibekananda that all the people of the world are the same. There is no discrimination among the people. Their religions may be different. But the principles of all religions are same. This is fact. Nothing but the truth is religion. To serve the living being is to serve God. It is necessary to remove poverty before religious counselling. Because nobody wants to listen to religion in hunger. There is no difference between the rich and the poor, the cobbler and the sweeper. All are brothers. There is nothing profane, he may be of any profession. Self confidence and faith in God is the first step of prosperity. Health must be sound before religious activities. Because want to listen to the voice of religious views with emptiness. There are no differences among rich-poors, cobbler-sweepers. All are the brothers in nature. No man is neglected by his profession. We should provide proper education to every man-woman, rich-poor with equity. There will be no progress eternally and worldly without this step. Confidence and a belief with the Ishwar is a must for development.

We should respect this lesson of Swami Vibekananda with our heart all the time. We shall reflect it in our all works. Only then we will be successful in life.

Lesson 16: Shreema

Shreema was born at Paris of France in 21st February, 1878. Shree Aravinda called her Meera. When she came to Aravind Asram at Pandicheri in India . She was named as Shreema. The devotees called her by this name and she was known by this name to all.

From the childhood the spiritual thinking was raised in her. From the age of only four, she started to be absobed in meditation. An educational environment was made for her but she had no eagerness to study. Not only that, she had no attraction to any earthly thing. She thought only about the God.

There was deep jungle out of Paris. Shreema had gone there and did meditation staying under the tree. Then the birds sat on and squirrel ran over her. An eternal relation was developed there. For this reason her parent became sorry.

At the age of nineteen she went to klemsen of Aljiria. There lived a wise man named Teon. She learned Hathayoga and many guptabidya from the wise man.

Coming back, she started deep meditation. She realised, there is God as jyotirmaya. Once she dreamt a jyotirmay man and told him to rise up himself.

Shreema started to learn philosophy and Theology. She believed that, the shapless

God has expressed through shrikrishna. So she wanted to come the place. In 1914 AD she came in India with her husband Mansiya Pal Risa. They went to Pandicheri Aravinda Asram on 29th March. Here after seeing risi Aravind, she thought this is the jotirmaya man whom she dreamt. That place seemed to be heaven to her. She became a follower of Aravind. Then a magazine named 'Arya' was published in English and France from the asram.

But Shreema did not stay for a long time then. She had gone to Paris at the time of World War. This seperation from Aravind made her unhappy.

Then after five years, the war stopped and she again came to India and on the 24th April, 1920 she reached Pandicheri. She started meditation and work. There everything was couned all her European dress and took the Indian dress.

In 1926, 24th November Shree Aravind achieved full siddhi and from then he started to stay alone. Shreema had to take the responsibilities of Asram. She made the Asram self dependent in all respects .

There she opened a patshala which has now become a University named 'International school of Education. It is open to all.

Asram bears all their food and living expenses, those who are staying in the Asram. It has its own land, garden and dairy firm. Honestly Sreema established the Asram a complete institution.

The main learning from the Asram is to eradicate all sorts of discrimination. Those who are living in the Asram, they have to work. There is no discrimination of work and religious blindness among them. By the word Ma wanted the devotees to be respectful to the other religions after learning the philosophy of religion. The University students would spread out the sprit of the religion around the world.

Ma loved and took care of them like her child. Ma had also loved for the nature and living beings. If any stranger comes to the Asram he will be treated gladly and advised not to tear or break any trees unnecessarily.

Exercise

1. Who is the purnavatar of God?

a) Matsya b) Baraha

c) Nrisingah d) Shrikrishna

2. Whom did Susruta learn Ayurveda from?

a) Charaka b) Dibopdas

c) Atreya d) Agnivesh

3. How many parts are there of Charak samhita?

a) five b) six

c) seven d) eight

4. The reason of incarnation of Shrikrishna is-

i. to establish religion

ii. to destroy the evil, to nourish the righteous

iii. to destroy the gentle

Which one of the following is correct?

a) i b) i & ii

c) ii & iii d) i, ii & iii

5. When did Shankaracharya start to teach students?

a) At the age of six b) At the age of seven

c) At the age of eight d) At the age of nine

6. What is the real name of Prabhu Nityananda?

a) Gouranga b) Kuber

c) Gadadhar c) Narendra

7. What is name of Meerabai's Mother?

a) Padmavati b) Bisisthadevi

c) Beer kunyaree d) Chandramoni Devi

8. 'Mother is respected personality, as like as the Brahmamayee'- who told it?

a) Shankaracharya b) Bijoykrishna

c) Nrisimha d) Vivekananda

9. Where did Bijoykrishna Goswami establish Asram following the order of Loknathbaba?

a) Dhaka b) Barisal

c) Jessore d) Khulna

10. Who is known as 'cyclone hindu' in the newspaper of America?

a) Prabhu Nityananda b) swami Vivekananda

c) SreeRamakrishna d) sreeAravinda

11. Which physician's thinking is reflected in the character of Dr Bidhan?

a) Susrata b) dibodas

c) Charaka d) Atreya

Read the following passage and answer the question no 11 & 12

Dr Bidhan has been working at Goumadi Upazila health complex for a long time. He consults with patients dearly before giving treatment and advises them about preserving good health. Following his advice patients becomes alert and protects themselves from diseases. As a result, diseases have been decreased here in this area.

which one of the following is correct?

a) i & ii b) ii&iii

c) i & iii d) i,ii&iii

Creative Question:

1. Tama studies and gives food regularly to the birds at the comer of courtyard. The birds eat with cheerful mind. She also gets joy. Tama's father arranged her marriage stopping her study but she strongly refuses it. With the help of her headmaster she can establish her right.

   a) Where did Vivekananda establish his vedanto samiti?

   b) Explain the cause creating Vaktimood of Vivekanada to sreeRamkrishna?

   c) Loving birds of Tama, belongs to which ideology of Swami Vivekananda?

2. In Class nine religious teacher Dineshchnadra was teaching on ideal lives. He told about a lady who leaving the European dress became a saint and took responsibilities of an Asram. She made this Asram as a famous self-depended institute. Not only that She established a planed city with the thinking of beauty.

   a) What is the name of ShriBijoykrishna's father?

   b) Why did Bijoykrishna take Brahmadharma?

   c) Explain the life of the saint-nun according to your text which is reflected through the passage.

   d) Evaluate the contribution of that saint and nun to establish the city.

Short Question:

1. What does Avatar (incarnation) mean?
2. Explain the cause of appearing Shrikrishna as the Avatar?
3. Why does Susruta call the father of Indian surgery?
4. Explain the implication of Adwaitabad preached by Shankaracharya.
5. How did ShreeMa make a relation between animals and birds?
6. Why did the Pandicheri Asram be seemed as heaven to ShreeMa?

Broad Question:

1. Evaluate the cotrbution of Charaka in Chikitsasastra?
2. Analyse role of Prabhu Nityananda in emancipating men.
3. 'Meera is not a queen, a devoted nun Meeravai' – analyse this statement.
4. Evaluate the ideology of Shree Ramakrishna in building the religious, domestic, social and moral life.
5. Analyse the speech of Swami Vivekananda which he made in Biswadharma council at Chicago.

THE END

2025 Academic Year

Nine and Ten : Hindu Religion Studies

জীবনের উদ্দেশ্য ঈশ্বর লাভ।

–শ্রী রামকৃষ্ণ